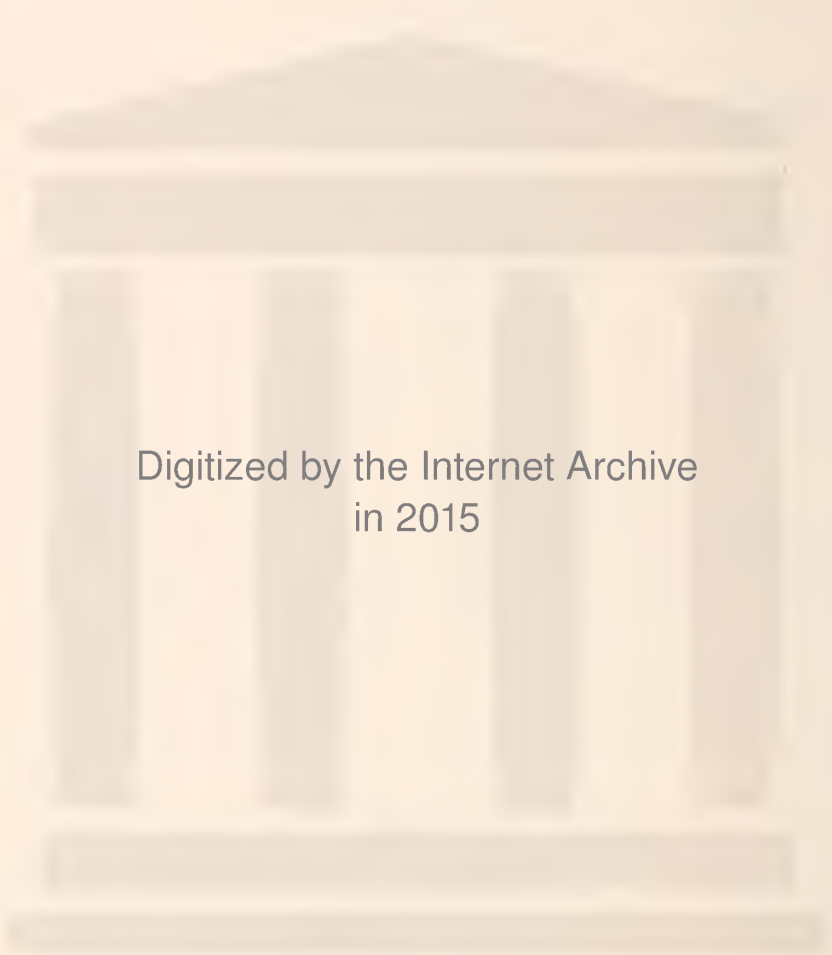




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THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor.

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June, 1914.

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The Missionary Surveys' Campaign for 50,000 Subscribers

The Goal: A Subscriber in Every Presbyterian Home.

Is There One In Yours?

UP HE GOES.

Jack is making a steady gain—there's no doubt about it. He added 500 subscriptions to the mailing list during April. Perhaps he does not appear to be moving much on the pole, but bear in mind each one of those notches marks a thousand subscriptions. He now holds his flag staff at 25,750, as against 25,250 last month.

Do you want to know who is doing this? Ask him.

How about it, Jack?

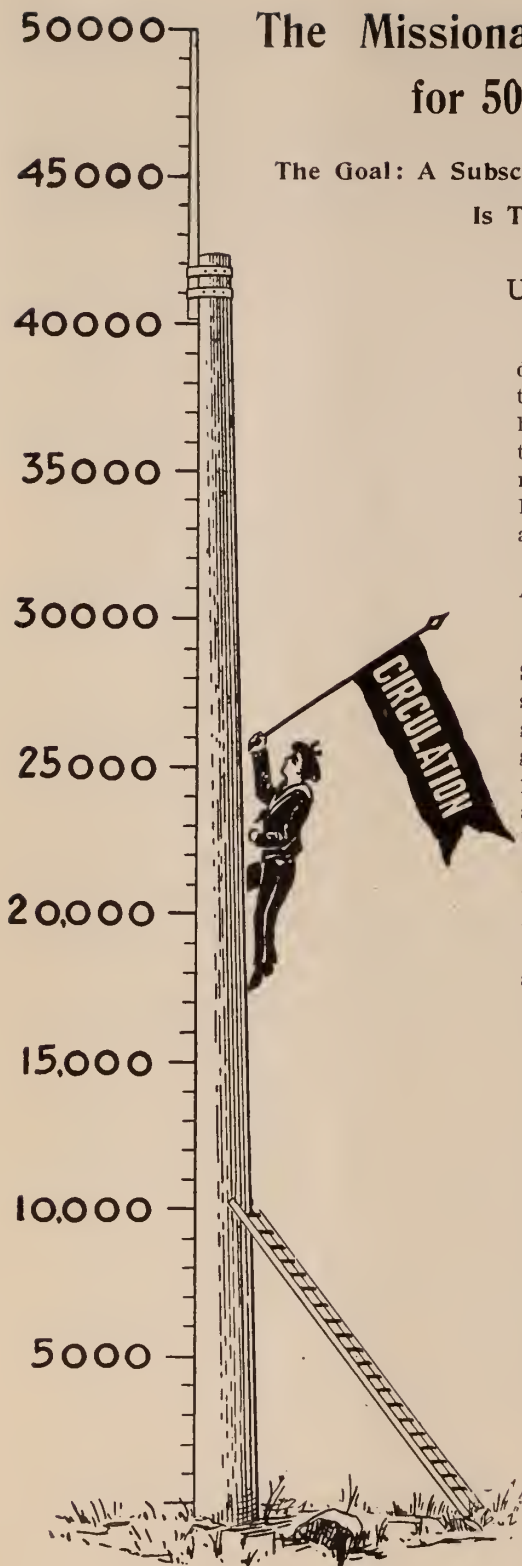
"Well, lots of folks are working. In every Synod, in every Presbytery, there are some staunch friends who see what it means to get the Survey in every home of the congregation. Then there are many thorough and painstaking club agents. Look, for instance, at the Bethel congregation in Lexington Presbytery—375 members, 108 Surveys—that is an average of one subscriber to every three and one-half members. It is a country church, too."

What's the secret of such a magnificent average as that, Jack?

"There are two secrets, if you want to call it that. One is Mr. Denham, a wide-awake, thorough-going missionary pastor; the other is Miss Nellie Bell, the Survey's club agent, who is always and everlastingly at it, and does not know what 'give up' means. The congregation is scattered over miles and miles of the country district in which the church is located. Actually, they get their mail through five different post-offices, and Miss Bell's territory is a large one, but some how, or 'some how ruther,' she has managed to get over the ground, making an unprecedented per capita record for subscriptions. Practically every home in her congregation is supplied."

Then what, Jack?

"Can you figger? Suppose every congregation was supplied like that—300,000 members, 87,000 subscribers!"



AMERICA - A FIELD - A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR
1422 HURT BUILDING, ATLANTA, GA.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR
1422 HURT BUILDING, ATLANTA, GA.

THE ROMANCE OF OKLAHOMA PRESBYTERIAN COLLEGE.

IF A love affair or fiction is an essential element of romance, the College at Durant perhaps cannot make good its claim; but if an heroic struggle against tremendous odds, and victory wrested from threatened defeat time and again, by unexpected interventions at critical moments, entitle it to something approaching the romantic, this narrative of remarkable facts will undertake to demonstrate it.

In the spring of 1901, during the six months intervening between the death of Dr. Craig and the election of the present Secretary of Home Missions, a proposition was laid before the Executive Committee by Dr. T. R. Sampson, in which Durant, Okla., (then Indian Territory) and Dr. Sampson agreed to raise \$8,000 for a college at Durant, on condition that the Executive Committee would furnish an additional \$2,000; which proposition was promptly accepted by the Executive Committee. Two months later at Little Rock, the present Secretary was elected and presented with a large deficit from the former administration. Raising funds to wipe out this indebtedness required nearly a year, but the foundation of the College was laid the following spring, 1902, and by September its doors were thrown open to students. As usual the cost exceeded estimates, and the building com-

pleted required over \$12,000, instead of \$10,000.

As there was no public school in this town of 5,000 people, the attendance was phenomenal, aggregating 300; but it was really a high school with a primary department, the patronage about equally divided between Indians and whites. Under the efficient management of President Hotchkin the school did noble work for six years, while the Board of Trustees wrestled with insufficient finances, and the President was handicapped by inadequate accommodations.

It so happened that President Hotchkin was sent as Commissioner to the Assembly at Greensboro, N. C., in 1908, and upon request, made an address on the College, which so impressed the Assembly that a spontaneous motion was offered by Dr. R. B. Eggleston, directing the Secretary to sell the building and erect one more commodious and better suited as an institution of higher grade. President Hotchkin and the Secretary sold the plant for \$20,000 and the promise of thirty acres of land for a campus to be given by the citizens of Durant. A public meeting was arranged for twenty leading men and the Secretary, to formulate and ratify an agreement for site, terms, etc. For two hours it was a contest between one man and twenty. The town authorities had in reserve a

most beautiful site of thirty acres, which was to be offered the State Board of Education to secure a Normal School. The Secretary insisted upon that particular site or none for the new College. Friends begged him to yield a seemingly hopeless demand, but he positively refused everything else and finally won this magnificent site, which cost the donors \$27,000. In the meantime the Secretary had accumulated a small sum of \$5,000, which had been invested in a store in Durant, and this was now sold for \$8,000 to re-invest in the new building.

The Board of Trustees met and passed a resolution to begin the erection of a building not to exceed \$35,000, and appointed a building Committee of the best business men in the town. Hardly had the Secretary reached Atlanta when a Durant paper announced that plans were drawn and contract would be let for a \$60,000 building. Hurrying back to Durant, the Board and Building Committee were called together, and the protest made that the incurring of such an obligation with only half the money in sight would bankrupt the College and seriously embarrass the Executive Committee of Home Missions. Assurances were given him that friends of the College would be responsible for any deficit until the funds were forthcoming. The Building Committee was carried away with enthusiasm, and by the time the Secretary reached Atlanta they had let a contract for \$73,000. In despair he wrote to the President of the Board and begged them to stop the contract, as it would discredit his whole administration; but it was too late, and all that could be secured was a promise to stop the work when finances failed. This was for him the beginning of an agony, reaching through several years of mental anguish, sleepless nights, praying, planning, and frantic appeals to friends for help.

At the first meeting of the Board thereafter, with the building scarcely

half finished, and funds exhausted, it was estimated that it would take \$20,000 to put it in such condition that the work could stop without damage or perhaps total loss. The proposition was then made the Secretary by the Board that if he would raise \$10,000 more, the town would contribute \$10,000 additional. There being nothing else feasible, he agreed.

It was at this juncture that the Secretary appealed to the noble women of the Church for assistance, and led by Mrs. J. Calvin Stewart and Mrs. A. M. Howison, our women gave \$11,000, which saved the institution for the time. By this time however the town of Durant, staggered at the call for another canvass, and the Board could not carry out its agreement. To make a desperate case worse, the Construction Company now threw up its contract and went into bankruptcy, and the bonding company of New York, positively refused to make good the bond, so that once more despair was in the ascendency. If any blame attached to the Building Committee for letting such a large contract, they should now be given full credit for their heroic financial support, for two of the members were bank presidents, and their institutions financed the effort to complete the building. But even they could not have handled the proposition had it not been for the kindness of Mr. W. T. Hardie of New Orleans, who loaned the Board a sufficient sum to finish it.

At last the building was practically finished, but it was literally shingled with liens, judgments, etc., obtained against the bankrupt construction company, which made the plant liable for \$39,488. It was enough to stagger the bravest hearts, but the Board met and took measures to extricate and save the institution. They issued bonds for \$25,000, and sued the Security Company for \$16,000 damages. It was a hard-fought legal battle with a rich corporation of New York, which ran

through several years and was appealed from court to court, until the College finally won. The Secretary succeeded in placing most of the bonds, and the skies began to brighten. Quite recently a friend who withholds his name, paid Mr. Hardie's mortgage in full. All debts have now been paid, and \$7,000 of the bond issue cancelled. At present there is no claim against the College except \$18,000 of bonds, bearing 6 per cent interest. But the property is worth more than \$100,000 and the institution pays annually \$1,000 above running expenses. It has an able faculty, and a successful financier in President Morrison, with an attendance of 142 young women, more than half of whom are Indians. The great-

est need is a new dormitory, President Morrison being compelled at present to rent quarters in the vicinity for the overflow.

The blessing of God on this institution is proof that it fills a great sphere of usefulness in our Church; and some Christian philanthropist who wants a good investment for consecrated wealth can find nothing better than Oklahoma Presbyterian College as a means for the advancement of the Kingdom of Christ in general, and the progress of our Church in particular.

Beginning with \$8,000 and possessing today a plant valued at more than \$100,000, surely justifies the claim that its remarkable history reads like a romance.

LATE STATISTICS OF THE MOUNTAIN WORK.

THE report for the past year of Rev. W. E. Hudson, Superintendent of Mountain Work, included the following items that will be of special interest in the consideration of the Mountain School Work under the charge of the Assembly's Committee:

The Southern Presbyterian Church has 48 mountain schools, 126 teachers, 2,717 scholars, the majority of whom are day pupils; and property valued at \$292,011.89, with an annual budget, including improvements, of about \$85,000.

The fact that many of these are Mission Stations as well as schools, and are carried on the year round, increases the cost per capita of each pupil. The average amount charged for tuition and board in these schools is about \$8 per month. Can you find any educational institutions in the land that furnish as much for as little money?

Some of our schools are becoming com-

munity centers. Basket-ball, baseball, annual fairs and field day exercises have been encouraged. The teaching of industrial arts has been emphasized, viz., domestic science, home-making, sewing, basketry, etc.

Seventeen of our smaller schools and missions under the Assembly's Committee, reported last year 173 professions of faith, an enrollment of 1,783 Sunday School scholars, 4,168 visits, and 1,467 services held. The transformation that these schools are bringing about in the coves of the mountains is wonderful. Is there a more promising work throughout our entire Church than this?

The superintendent during the year has preached 164 sermons, witnessed 211 professions of faith, received 144 persons into the Presbyterian Church, made fifty addresses on Mountain Work, assisted the Assembly's Campaign Committee in securing subscriptions of \$10,000 for the equipment of missions at home and abroad, collected \$5,029.37 for mountain work, and secured a number of monthly and annual pledges.

AMERICA'S MISSION.

"But hearken, my America, my own,
Great mother, with the hill-flower in your hair

Diviner is that light you bear alone—
That dream that keeps your face forever fair.

"Imperious is your errand and sublime,
And that which binds you is Orion's band.

For some large purpose, since the youth
of time,

You were kept hidden in the Lord's right hand.

"Tis yours to bear the World-State in your dream,

to strike down mammon and his brazen breed;

To build the Brother-future, beam on beam;
Yours, mighty one, to shape the mighty deed."

SCATTERING THE SEED OF THE KINGDOM.

REV. JOHN MCSWEEN, JR.

A Glimpse of the Evangelistic Work at Plumtree.

TWO questions are generally asked when one speaks of Plumtree; first, "Where is it?" and then, "Are there many plums there?"

In answer to the first, we say that we are on the crest of the Blue Ridge, in the extreme northwestern corner of North Carolina, about 10 miles from Tennessee, and about 40 from the Virginia line, 15 miles from the C C. & O. Ry. on the one side and nine miles from the E. T. & W. N. C. R. R.—a little road with a big name—on the other.

We might explain, in answer to the second question, that at one time there were great quantites of wild plums growing on the banks of the little creek which flows into the Estatoe River at this point, and from which the postoffice received its name.

Plums no longer are found here in abundance, but no figure could so aptly describe the work at this place as that of a tree laden with fruit, ripe and waiting to be plucked for the Master.

Just about nine years ago, the Lord laid the burden of this field upon the

heart of Rev. J. P. Hall, whose labors have been so signally owned and blessed. Eternity alone will show the results in souls saved, lives plucked as brands from the burning, in the hearts cheered, the hungry fed, the naked



Miss Hall Starting Out for the Regions Beyond.



The Plumtree Church.

clothed; but, as visible results today, there stands a school and farm, affording a chance for the poorest boy to obtain an education, or the foundation for such; Sunday Schools scattered over a radius of from 6 to 10 miles all around; day schools, in summer and winter, which have been the means of much good to the people; and flourishing churches.

The Plumtree School is the center of all this evangelistic work, and a story of it reads like the missionary romance it is. Through the school the various Sunday Schools, which later develop into churches, are organized and sustained, and through the school these churches receive help and inspiration in keeping up the work begun.

There are now five organized churches in the Plumtree group; Plumtree, Buck Hill, Powder Mill, Hughes and Oak Hill. The first three are rapidly approaching self-support, and have an aggregate membership of about 75. The officers are zealous for the Lord and His work, and it is a joy to serve with these men into whose lives the transforming power of the Spirit has come, and who in their rugged, honest and sincere way—typical Highlanders—are working for the coming of the Kingdom in their communities. Besides these, Mr. Hall, assisted by the writer, supplies 13 other points, from 3 to 15 miles distant, where we preach to good congregations, and expect to organize churches when the Lord opens the way. Were it possible to answer the calls coming to us, there would be several more added to this list.

In the prayermeetings the evangelists are assisted by the boys and teachers of the school. Some of our city brethren would be surprised at the congregations which assemble at the mid-week services. We have no "weather crowds," as the following incidents show: At one church, where the people gather each Wednesday night, coming from one to three miles, not a single meeting has been missed all the winter. At another the pastor was met by about 40 people at his regular monthly service, when the snow was blinding and the temperature well down toward the zero mark. Who shall say that there was not more warmth within because of the cold without?

We have recently purchased the shell

of a building, formerly used for a school-house, which we hope to change into a church. We have some lumber on the ground for another church house, and the Christian Endeavor Society of the First Presbyterian Church of Columbia, S. C., is building a chapel in another community.

By God's blessing: a great work has been done here; a great work remains



Good Material to Work With.

to be done. The needs are many; the wherewithal to supply these needs is scarce. Many souls have been saved; more, many more, are still in the dark. What part, dear reader, have you had, or will you have, in spreading the message of the Gospel to those who wait for it here? Have you remembered, in your prayers and offerings, the Lord's command to tell the story to those "in Jerusalem, and in all Judea, and in Samaria?" *Plumtree, N. C.*

A NEVER-TO-BE-FORGOTTEN VISIT TO TWO MOUNTAIN SCHOOLS.

LOUISE HUBBARD HUDSON.

ONE beautiful morning in December, we stepped off the one and only car of the "Pea Vine" (a branch line of the North Carolina and Tennessee Ry.) at Black's

Station. "Stepped off" is a mild description of the leap we made from the high car step to the ground below.

Looking around for a conveyance to take us to Tampa, Tenn., we spied a



Granny Brown and Daughter.

boy holding a couple of oxen, Pat and Bob, chained to a crude home-made sled. A comfortable seat was improvised, the stereopticon outfit and other baggage carefully stowed away, and the procession started.

We soon decided that, with a driver so full of fun and spirit, such a comfortable sled to pull us over rocks and ridges, autos were to be scorned.

Hungry as wolves, we reached Smoky Mountain Seminary, a modest looking little frame building of six rooms, perched on a hillside. As we climbed the steps, children's faces peered at us from the school room windows. Upstairs, where the teachers live, everything breathed the real home spirit.

For several nights evangelistic services were held, and there were a number of professions of faith. Three persons were baptized and received into the Presbyterian Church, two of them boys about sixteen years old. In writing of these boys later, one of the teachers said: "J started to school the day you left, and he and G are such a comfort. They told me the people laughed

at them but they didn't care. They seem like different boys."

Mr. Allen Messer, a former pupil, feeling his indebtedness to Smoky Mountain Seminary, is striving to pass on to others the benefits he himself received. He has organized a debating society in the school, which we were told had brought out the latent ability of the men and boys in a remarkable way.

Many of the fathers and mothers of the pupils are thoroughly aroused to the value of an education, not only for their children, for whom they are making sacrifices, but for themselves as well and are anxious to have a night school.

A trip to Tampa would be incomplete without a visit to "Granny Brown" and her faithful daughter. We had a charming call, and Granny, who is almost bed-ridden, got up and sat in the doorway for her picture. Her children, grand children, great grand children and great-great grand children are like "the sands of the sea;" to count them almost makes one's head swim. A certain visitor estimated as many as 600.

There was a big storm the night before we left Tampa, and the mountains were covered with sleet, but we arranged to have "Pat and Bob" come for us at daybreak. We quite agreed



Rapid Transit in the Mountains.

with our charioteer who remarked that he did "hate to bust out" that morning. Fearing to miss the train, expected any time between six and eight o'clock, we sped down the slippery mountain at a lively rate, four strong men holding the sled to keep it from slipping over the precipice. The trip was indeed a thrilling one.

Our point was Black's School, at Hartford, Tenn. This trip was made in a buggy, and the writer created considerable amusement in spite of her effort to make a graceful exit, as she shuffled out of the village store, wearing two coats, a slicker, and her husband's huge arctics.

Black's School is reaching the very heart of the community. The mid-winter vacation had then begun, but the people, big and little, were being trained for a Christmas entertainment. That given at Thanksgiving had proven such a success, that the parents asked to take part in the Christmas entertainment. These teachers, to whom nothing is too much trouble, accordingly arranged a series of tableaux to include the grown folks. In writing of this occasion afterward, one of the workers stated that a pupil had told her the building was so crowded that the people rubbed the pins out of each others clothes, for she had picked up a box full. Another remarked there was "nary bit of mud left in the road from Grassy Fork to the Mission." This could almost be believed, as the mud had to be scraped out of the room with a hoe.

During our visit, an inspiring series of services was held. The men and boys especially turned out in great crowds, and the speaker could not fail to give them his very best. The people in that neighborhood are showing a real interest in this school. Some of the men recently put up a wood shed, and the small boys carry the wood to the rooms. Universal appreciation is expressed of the work of our teachers, which is by no means confined to the



Two of Our Girls at Black's School.

school room: their labor of love goes much further. A short time before our visit, a young boy living about two miles from the Mission had typhoid fever, and needing careful nursing, our teachers took turns in caring for him through the night, walking back in time for school the next morning.

As we visit our various Missions, we are continually impressed with the self-sacrifice of our mountain missionaries. One of them said not long ago: "When I first came to the mountains, I felt that my real home was elsewhere, I was only staying here temporarily. I look at it differently now, however, and am making my *real home* with the mountain people." A legacy of \$1,000 has recently come to her, and she has contributed one-tenth of it to Mountain Missions. These consecrated workers may be unknown to the world, but they are certainly known, loved and blessed by our King.

Winchester, Ky.

Mrs. Hudson frequently accompanies her husband, our superintendent of mountain missions, on his visits to the schools and missions. This account of a winter trip shows, not only the joyful service of our teachers and workers in primitive fields and the blessing that is attending their labors, but it reveals also Mrs. Hudson's deep interest in all the work.

NO IDLE HOURS AT THE TEX-MEX.

LIKE Sir Walter Raleigh, whose brilliant humor accompanied him even to the foot of the scaffold, Dr. J. W. Skinner of the Texas-Mexican Industrial Institute, can be facetious under conditions that would depress, and try the faith of many.

If it is a breach of confidence to publish this personal letter, written as he told the recipient, "just for you"—its cheery and breezy nature in a time of severe financial strain, the scene of industry it portrays, and too the hope of inciting needed help, are mitigating circumstances that doubtless will be accepted by our readers, and what is more to the point, by Dr. Skinner:

"I haven't time to write a 'write-up' of Tex-Mex., and besides there is nothing to write up. But it works, and it is worth while! This year is better than last year. We have gotten around to more of the family plan of living.

"All eat together in the barn-dining room. The boys seem to like it. If there is a day of short rations, we all share alike; if a day of plenty, we are helped from the same kettle. The boys are doing a better grade of

school and farm work than last year. There are exceptions, of course, and cases of discipline, but the average is much above last year. Here's a little 'peek' in on our nomenclature, just for you:

"5:30 A. M. the 'boss' is up, also the milk boys and the Mexican cook. At present we get between 25 and 30 gallons of milk a day.

"We run two stoves, one in the kitchen annex, one in the dining-room. One boy helps the cook, makes the coffee, sets the tables. The cook makes biscuit—about 225. The 'boss' on the other stove makes two kettles of mush. General rising bell, 6:15; first breakfast bell, 6:30.

"Mrs. Skinner appears, skims the milk and orders things around. Second breakfast bell 6:40, and grand rush. Seated, a Mexican boy asks the blessing in Spanish. Everybody eats.

"At 7:00 A. M. Miss Gould, teacher, takes the dish-washing crowd, and cleans the dining-room. Cook's helper ditto with kitchen. The student janitor puts school rooms in order. Boys all make beds and order their quarters at dormitory. The milk boys and the 'boss' separate the milk, feed the calves (12 of them) and hogs (8 mother pigs), and place cream in water pans. (We sell cream to a creamery; about \$3 per day. We have bought thirty cows, and are to pay for them with the cream money. In two years I expect the dairy to be quite a source of revenue for the school.) Mrs. Skinner and the cook have planned dinner.

"At 8:30 A. M. school bell. First, chapel. A hymn, Spanish, a Mexican boy plays the organ; another boy reads the Scripture in Spanish; prayer in English. 8:45 A. M. recitations begin. Miss Gould, Mrs. Skinner and I each teach seven periods. Miss Gould has geography, Spanish, and two language classes. Mrs. Skinner, history, spelling, language and number classes. I have classes in arithmetic, algebra, and geometry, and English grammar.

"12:15, dinner. Miss Gould and Mrs. Skinner have domestic cares. The 'boss' and the boys go to the fields from 1:00 to 5:00 P. M. At 4:30 the milk boys get up the cows.

"6:00 P. M. brings supper. 7:00, study hour in the chapel. The 'boss' stays with the boys to help them. At 8:30 everybody winds up the day, and at 9:00 P. M. is supposed to be tucked in for the night.

"Get the picture? Not unless the calves got your fingers, and you heard the pigs squeal. And now, when all is quiet, you can hear the coyotes howl in a circle all around the clearing. Listen! If you were sleeping on the back porch, you'd get 'skeered.'"

Kingsville, Texas.



Mrs. Skinner and Some of Her Pets.

A MEXICAN CHRISTIAN FUNERAL.

MRS. SAMUEL M. GLASGOW.

IN STRIKING contrast to a description of the funeral of a Catholic Mexican, which I read not long since, I am reminded of a funeral in the home of our Christian workers among the Mexicans in Mercedes, Texas. The scene is one long to be remembered. The quiet patient suffering of those parents, and their submission to the will of God, was the expression of their faith in Him Who doeth all things well. As we sang "Nearer My God To Thee," and the minister read from the Bible and prayed, there was no outward expression of grief. One could see from the sorrow-stricken faces that their hearts were breaking. But in the presence of their friends, for many were gathered around them, they were silently bearing testimony to God and His power. "Their rock is not as our Rock."

After the service in the home, the father and husband of the loved one who had passed to her Heavenly Home followed the wagon which bore the casket to the Mexican cemetery. Many friends joined them on this silent march, while the mother and sister remained in the lonely dwelling. It is a Mexican custom that the women of the household do not go to the grave.

I am telling this simple story to show what the Gospel of Christ has done for this Mexican home. In sorrow or in joy they praise the Christ, while in the years that have gone they worshipped the Virgin Mary. Now each child has given his heart to Christ. A son is at the Texas-Mexican Industrial School preparing for his life work. A

daughter studied at the Matamoros Mission School last winter. The parents are spending their lives in the service of God. Day in and day out



Attractive Members of Our Mexican Church.

they are faithful to the Presbyterian Mission, by the side of which they have built their humble home.

This is one of our Church's chain of Missions on the Texas border. These Missions have steadily grown in the blessing they are bringing the Mexican people. But O, the hundreds who do not know of the Savior Who died for them! At this very moment thousands are pouring into the United States, fugitives fleeing from the horrible conditions in their own country. They are actually within our door. "The harvest truly is plenteous." Will we not pray that laborers be sent forth? Will we not give, that the Bread of Life may be given? Will we not go with the message of Salvation?

Mercedes, Texas.

SEVEN LANGUAGES AND THE SIGN LANGUAGE.

MISS AGNES AVERYT.

OUR mission work has had much better success this year than ever before. We have had in the Night School all the pupils we

had last year except those who have moved away; and several quite intelligent new pupils, just over from Italy. We can do so much better work with

those whom we have taught one or two years.

Almost all our pupils are Sicilians, but we have one from Finland and one from Bohemia. The latter understands German, French, Italian and English fairly well. Sometimes, in order to give the necessary explanations, I have had them translated into Italian, Italian to French, French to German, with a good deal of sign language besides.

We are again meeting in the classroom of the First Presbyterian church at Ensley. We have two hours work

about fifty miles away; but we share their hope that they will soon have work here again. In the rough life of a construction camp there is no chance to study.

When at home they have so little social life—the saloon and the pool-room are about all, so we have succeeded in organizing a Temperance Society among them. This is to hold monthly social meetings at the Mission building, and the first one was a real success. The boys greatly enjoyed the refreshments, the simple games and music.



Rev. Angelo Mastroto, a Waldensian Native
Pastor of Ensley Mission.



Mrs. Mastroto, his Accomplished Wife.

three times a week, with regular Bible study from the Gospel of Matthew every night, in addition to the elementary grammar school studies. Once a week we have half an hour's singing of the Sunday School songs.

Several pupils have been away the past month, owing to the uncertainty of the steel trade. As they are all bread-winners, helping to support large families, in some instances being the only support of their families, to be out of employment even for a short time is a serious matter to them. So a number have gone to work at the great Hydro-Electric Plant on the Coosa River,

One of the brightest pupils we have is a new arrival, totally deaf, who had attended a school for the deaf in Italy. He is from the better class, and his family is anxious for him to learn English. His brother came with him, and asked that he be taught separately from the others, as he is sensitive about his affliction. It is difficult for us to do this, as we have not teachers enough. But I promised him individual instruction at first, and insisted that he should come into the classes later.

The Day School in Ensley, of which Miss Dabose and Mrs. Hood are in charge, has all the pupils they have room for—about 40. They cannot ex-

tend their work until money is raised to enable them to get into a larger building. Sometimes they keep the building open nearly all day long for the children who like to stay there. Often the mothers, and sometimes the fathers, drop in and stay awhile. They have a good sewing-class—four boys, even, taking this instruction.

Mr. Mastroto has a night school in Italian in the same building. So you

see this building is in use almost all the time, for the Sunday School on Sunday afternoon is also held here, and Mr. Mastroto holds services morning and evening.

Here, as in the Pratt City and Tennessee Quarter schools, our work is not confined to Italians—we have Poles, Bohemians, Russians, Swedes, Norwegians and Greeks.

Ensley, Ala.

MISS LEONA BLAKE.

Since our last issue the sad news has reached us of the death of another of our consecrated mountain workers.

Dr. Guerrant, in the April Soul-Winner, paid this loving tribute to a beautiful life:

"Among hundreds of faithful helpers in our work, none was more devoted, or efficient, or liberal, than this splendid young daughter of South Carolina. Thoroughly educated, unusually endowed with superior mental gifts, and entirely consecrated to her Lord's service, she was both able and willing to do the best work. She served in nearly every field and department of our mountain work, and always cheerfully and successfully, winning the hearts of the Highlanders wherever she went.

"Her hand, her head, her heart, and her purse were fully enlisted in this service, and it is a strange and sorrowful Providence that took her away. She died in Baltimore most unexpectedly, following a surgical operation, with only her devoted sister, Mrs. Peay, by her side. Not only her church, but the city of Greenwood, is in mourning over her departure, and hundreds of Highland homes are in sorrow, that they will see her here no more.

"Foreseeing that her end was approaching, she made provision that her work should go on, and the Soul-Winners will build a noble monument to her memory for the salvation of the poor Highlanders in the land she loved so well."

TREASURER'S REPORT OF HOME MISSIONS, APRIL, 1914.

	1914.	1913.	Increase.	Decrease.
Total receipts for April.....	\$11,700 87	\$16,008 72		\$4,307 85
RECEIPTS.				
April 1 to April 30:				
From churches.....	\$ 7,449 92	\$ 6,263 45	\$1,186 47	
" Sabbath schools.....	1,675 73	2,132 11		\$ 456 38
" Missionary societies.....	1,129 52	502 82	626 70	
" Individuals.....	561 94	6,228 56		5,666 62
" Legacies.....	87 50		87 50	
" Special Evangelistic Fund.....	561 50	390 20	171 30	
" Soul-Winners' Society.....	10 90	31 00		20 10
" Interest.....	209 87	447 45		237 58
" Literature.....	13 99	13 13	86	
	\$11,700 87	\$16,008 72	\$2,072 83	\$6,380 68
" Church erection loans.....	16 00			
" Permanent Loan Fund.....	3,426 40			2,072 83
	\$15,143 27	Net decrease		\$4,307 85



Waiting to be taught. Both are bright boys, very poor, one an orphan. They are anxious to go to school.

On her way to the mill. This bright girl can neither read nor write, but wants to learn.

They need our help. One is nearly blind, and must have treatment; the other never has been to school.

THE MOUNTAIN WORK OF OUACHITA PRESBYTERY.

REV. JOHN T. BARR.

THE mountain section of Arkansas is the most neglected field in our Southern General Assembly.

In the Ozark Mountains, south of the Arkansas river, eight and a half counties have hardly been touched by our Church. Some of these have no Presbyterian church at all, and if we exclude four cities and large towns, we have fewer than 200 members in all this region. Presbyterians of our order are equally scarce in the great mountain district north of the river and in Missouri, but it is the southern portion of Arkansas in which the writer is particularly interested.

Some nine years ago Rev. J. D. Fleming, then Presbyterian evangelist, invaded the foothills of the Ozarks with his Gospel tent, and held a meeting at Daisy, in Pike county. But the ground at Daisy was evidently not yet prepared for Presbyterianism, and the evangelist pitched his tent toward Kirby, six miles away. It might be said in passing that Daisy is yet without a church of any kind, but a Presbyterian preacher is now received most hospitably and given a respectful hearing. A splendid high school has since

been built here, and this community presents one of the pressing opportunities of this section.

At Kirby, Mr. Fleming was more favorably received, and his meeting resulted in the organization of a church. It looked for a while as if Presbyterianism would take the whole country around, but for seven years the church at Kirby was left vacant, or was dependent upon the ministrations of a preacher living more than fifty miles away, and thus became another "lost opportunity." Today we have a splendid building with good equipment, and a small, but intensely loyal membership.

This ancient history has been reviewed because the establishment of the church at Kirby marked the genesis of the country mountain work of Ouachita Presbytery—a work which we believe will grow and do great good.

The next step forward was the organization, by Rev. S. L. Hogan in 1909, of the church at Womble, in Montgomery County, the present terminus of a railroad which will ultimately extend from Gurdon to Fort Smith. Strangely enough, the Presbyterians

were the first on the ground here, and have much the better of the two church buildings in the town, and the largest membership among the four organizations, and best prospects for future growth.

During the summer of 1910 this field was supplied by Mr. John A. Mawhinney, a senior in Union Seminary. With the assistance of Rev. W. H. Richardson, evangelist, a church was organized at Alpine, in Clark County. This work was started through the insistence of a lone Presbyterian lady from Minnesota, who just would have a Presbyterian preacher come into the community. The church has great room for growth and development.

In 1911, the writer took charge of these churches. A new church has been organized at Glenwood, a railroad town, which promises to become the largest and most important center in this section. Besides this, several new preaching appointments have been opened up. Some of them at points practically destitute of religious privileges. If we can only keep these places regularly supplied with preaching, and add to their number, we may yet have our share in the religious development of this part of the State.

The work has grown until the assistance of another preacher is imperative. Mr. T. A. Spooner, a theological student preached in this field two summers, but has now returned to the seminary. The railroad from Murfreesboro to Hot Springs, nearing completion, emphasizes the immediate need of a man to be located at Glenwood, where this road crosses the Womble branch. The work calls for a man who will not only act as pastor, but be willing to do the work of an evangelist at the cost of personal comfort and pecuniary welfare. The rewards in accomplishments will be great to the right man. A valuable addition to the church at Womble is Rev. C. G. Ferguson, until recently

a minister of the Methodist Protestant Church. He is doing lay work under the supervision of the session, opening up new preaching places, establishing Sunday Schools, and supplying vacant appointments.

But the land lying beyond has not yet been touched. The large section of country between Womble and the Arkansas River on the north and south and between Hot Springs and Mena on the east and west, is practically virgin soil to us. It will not be an easy task to build up a strong work in this section. Our Church is almost unknown, and its standards of Christian life and service are much higher than the local churches have been accustomed to. The country is sparsely settled. The towns are already occupied, in name at least, by other denominations. And immersion has been the prevalent mode of baptism for so long, that it is hard to convince the people that affusion is the Scriptural mode, or even to believe that it is sufficient.

But we dare not leave these large sections untouched. It is suicidal to do so. The future of Presbyterianism in Arkansas depends upon our gaining a hold upon the mountains, from which will come the leaders for the next generation. The mountain young people make strong men and women, and we must have our share of them or fall behind in the race. Besides, if we believe that our Church emphasizes some good things without which the religious life of any community or section of country is incomplete, it is our duty to see that none lacks them. The people do respond, and there is great demand for an educated ministry which the other denominations cannot yet supply.

Our opportunity is greater now than it will ever be, and it would actually pay us to leave some of our town churches vacant and send the men into the hills to plant our banners while we

may. There are yet many destitute neighborhoods and communities which would welcome us with open arms. A pastor evangelist who would work all the time could have a large and fruitful field. Besides, the country is rapidly settling up. Rich in resources, the hills will soon be called upon to yield their treasures, and development will surely come. Railroads are being built and projected on every hand. The seed sown now will yield an abundant harvest in future years.

We hope and expect to establish at least one mountain school which will help to develop and train these promising boys and girls. Much interest is being manifested in this work by Ouachita Presbytery, and other parts of the Synod. We ask for the prayers of the Church that the way may be made plain, and that we may be given strength and wisdom to go in and possess the land. The writer will be glad to correspond with anyone interested in this work. *Womble, Ark.*

CHARACTER BUILDINGS IN KINGS MOUNTAIN PRESBYTERY.

REV. C. C. CARSON.

KINGS Mountain Presbytery is largely a Home Mission field. It was set off ten years ago from Mecklenburg, and took its name from the historic spot and battle of Revolutionary fame, included in her confines.

The territory lies about half way between Asheville and Charlotte. The climate is not unlike that of Atlanta, save that the severity of winter is tem-

pered by the ranges of mountains on the North and West. It is like getting on the sunny side of a barn on a winter's day. During the summer the balmy breezes and abundant rainfall give to this region an atmosphere of rest and exhilaration that attract every season thousands of down country people, almost every village having its visitors.

The surface varies from a dead level to that of an incline equal to the steepest roof, but in either instance the ground is as fertile as the fairest fields of Italy or France.

The people are of Scotch-Irish and French descent; the purest from admixture on the American continent, and perhaps in the world. I have studied Missions from the Atlantic Coast to the Rocky Mountains, and in my humble judgment here is the most promising field open to our Church.

Many good towns of from 500 to 2,000 people have a nucleus of Presbyterians, but no church. Why this section has been so neglected I cannot see, but it is time that we were rising to our opportunity. These people when given the chance prove themselves moral and intellectual giants. Out of these coves and valleys have gone men of eminent distinction, both in church



A Good Nucleus for a School.

and state. Out of Cherry Mountain went William Fortune, one of the greatest bridge constructionists in the world. A few miles south were spent the boyhood days of the Dixons, Thomas and Clarence. Everybody knows Tom. Clarence is filling Spurgeon's pulpit in London.



Knox Hall, Dining Hall, and Rutherford Hall, Westminster School, Rutherfordton, N. C.

I believe that during the next twenty-five years this section will witness a wonderful transformation. The innumerable waterfalls are being converted into electricity to light towns and furnish power for cotton mills and all kinds of machinery. I have seen the macadam roads of Mecklenburg, the turnpikes of Kentucky, the gravel roads of Texas, and the asphalt roads of Oklahoma, but they are all inferior to the sand clay roads that are being constructed in this section.

In a few years doubtless will be opened up vast treasures of minerals, such as gold, monozite, etc.

WESTMINSTER SCHOOL.

Before coming, I frequently had inquiries about a good preparatory school. Let me say that we have just such a school at Westminister, N. C. It is located on the Carolina, Clinchfield and Ohio Railroad, and is the property

of the Presbytery. The headmaster, Rev. T. E. P. Woods, is a scholar and a Christian gentleman, in the full vigor of manhood, such a character as will inspire the boys under his control. While Mrs. Woods is his partner in the school, and throws around the pupils the gracious influence of a cultured and



The Brick Dormitory, Westminster School, Rutherfordton, N. C.

gifted Virginia woman.

The charges here are below the medium, while the advantages are the best; a school where the whole man will be developed, physically, intellectually and religiously.

We want an endowment of \$100,000 for Westminister School. This need offers a wonderful opportunity to liberal minded men and women to have a part in the development of these mountain boys and girls. They are rubies and diamonds that may be polished to shine in the diadem of our King.

One other item: Ellenboro. N. C., is a town of some 500 people, with about a dozen Presbyterians, and others inclined to our Church. I have been holding one service a month there during the past year. We have secured a lot and are trying to build a \$1,500 house of worship. Help is also needed in this.

Forest City, N. C.

There is nothing which can mean more for the good of the whole world and for the advancement of the kingdom of God in all the earth, than that the American people should be downright, upright, inright, outright Christian, and so prepared for the Christly mission for which God is ready to use them.

—Joseph Ernest McAfee.

VISTAS FROM MISSIONARY RIDGE.

OF OUR MOUNTAIN MISSION SCHOOL WORK. SEEN THROUGH THE TELESCOPE OF
"THE SOUL-WINNER."



Stuart Robinson College.

THE MOUNTAIN BOY—HIS PERILS AND POTENTIALITIES.

The peril of the Mountain boy has a peculiar relationship to his potentiality, in that it consists of his powers lying undeveloped or being misdirected.

Where the hand of culture has reached into the fastnesses of the mountains there have been brought forth powerful preachers, patriotic statesmen, able teachers, and Christians of character, engaging in all professions and lines of work. The rough, crude, but sharp and virile, natural character of the raw material in its natural environment shows underneath, dormant, power, great and dynamic in its possibilities of good, if only like the base stone it can be brought to light, be smoothed over and polished. Where this has been done through the agency of the church and the school, almost invariably (of course, there are exceptions) men of the type designated above have been brought forth, and the effort has been worth many times the pains in subsequent benefit to whomsoever he bears relation.

His peril, therefore, consists in his heredity and natural environment so gripping him, that he must live as his grandfather did, a hundred years ago; it consists in his being unable to reach the church, the school, and finally the college, the greatest factors in his rehabilitation.

A great opportunity it is—that of helping the mountain boy to reach a height in Christian character and culture in a way commensurate with his highland home.—*The Soul-Winner*.

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SOME FIELD NOTES.

The new college ("Stuart Robinson") at the mouth of Rock House River, in Letcher

County, in one month enrolled 150 pupils, a most remarkable and unprecedented record, considering the severe wintry weather and bad roads. Such an opening is a promise of great future usefulness among an appreciative people.

The Highland College never had a larger or finer body of students, and no school has received such tokens of God's favor. We hope and expect many of the students will enter God's service in the ministry.

The Beechwood Seminary at Heidelberg is flourishing under the faithful management of Miss Louise DuBose and a corps of fine teachers.

The Orphans' Home is doing nicely, and the children all well and happy and growing. Miss Hardwick has proved a most faithful and efficient teacher.

The Canyon Falls Academy, the Ebenezer Mission, the Smoky Mountain Seminary, the Brooks Institute, and others of our schools have excellent teachers, and are doing faithful work where it is most needed, and at the sacrifice of many of the blessings and comforts of life, but they never complain.

We beg your prayers and help for them all.—G.

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SHOWERED BLESSINGS.

This extract from a personal letter will show the spirit of our devoted mountain workers—two consecrated women cut off for some time from communication with the outside world by the illness from smallpox of one of them:

"The Lord has been showering blessings upon us this winter, and I believe it is in answer to the prayers of the many people who have been praying for the work here.

"It is certainly a changed place. And it is wonderful to see so many of the people take part in the meetings.

"Two young men were asking me some questions last week after prayer meeting, and I shall never forget how one of them looked at me and said from his heart, 'I love Jesus, I know I love Jesus.' Some months ago he was a great drinker, and gambled, too. He promised me some time ago that he was going to stop gambling, and he told me to-night after prayer meeting that some one was trying to make him drink to-day, but he would not touch it. A great many fall, but we just bring them in, talk and pray with them, and have them pray, too. One young man told us that he was

only eight years old the first time he got drunk.

"I love the work more and more as the days go by."

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A TEACHER'S WORK IN THE MOUNTAINS.

"Perhaps the most exhausting part of our work here is the constant influx of people who come in streams for all kinds of advice. Day after day, when we would like to write, one person after another comes and wants something in some way. We are often so exhausted that, as far as I am concerned, when every one is in bed at last I have to have a good cry before I can sleep.

"But there are a few things that make all this work possible. Such as this: A poor man, once a shiftless inebriate, now a regenerated, consecrated Christian, attending every service with his little motherless children. Three years ago they could not look to him for a piece of bread. Now he even keeps his grown son in school."

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SUCCESS VS. DISCOURAGEMENTS.

Miss Marie Billing, of Elkatawa, writes: "Miss Worrill has had industrial classes two afternoons a week, with my occasional assistance. She has also organized a children's prayer meeting for Thursday afternoon, led by one of their number.

"The children are very enthusiastic over their cooking, weaving, and crochet work, and we expect soon to have many more who will take advantage of this feature of our work, though we do not know how we can accommodate them without some equipment, as we have but one table in the house, and that a rickety one. Then, too, the water has to be carried so far, and there are other inconveniences.

"The attendance on our Sunday school is increasing, since the epidemic of measles is over, and it is warmer weather, though at present there is one case of smallpox in the neighborhood, which has created quite a scare, but we trust there will be no other cases.

"Through sickness and health, and every kind of adversity, we can be more than conquerors through Jesus Christ our Lord."

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"A HINT TO THE WISE."

Miss Clementina Stamps, superintendent of the Highland Orphans' Home, at Clay City, Ky., tersely says:

The work at the Highland Orphans' Home is in excellent condition. Indeed, to one



Miss Stamps and Some of the Girls.

not an eye-and-ear-witness an unabridged edition of the improvement in work and deportment of this big family might sound like a fairy tale, while the chapters of our every-day life would read like a veritable love story.

Is it overalls for boys, curtains for two windows, summer clothing or millinery, ribbons, flowering plants or what for which you would like us to thank you?

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NO ACQUAINTANCES IN HEAVEN.

A teacher in the mountains was explaining to her school the advantages of industry, study, morality, etc., as preparations for Heaven. At last, turning to a boy who had shown but little appreciation of his advantages, she asked, "William, don't you want to go to Heaven?" Imagine her feelings when, in sweet simplicity, the boy replied, "No, Miss Jennie, I don't want to go to Heaven; I want to stay here where I am better acquainted."

Who is responsible for the destitution of our mountain people? Who should go to them with the message of the Gospel, conveying the glad tidings that they have at least an "Elder Brother" in Heaven, who loves them and gave Himself for their redemption?

Will you join with us in helping to win some of these mountain people for Christ and for Heaven?—G.

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DR. GUERRANT AT BANNER ELK.

I had long wanted to visit the man who put Banner Elk on the map and made it famous in the annals of the Highlands. The



The Old Tin Bucket at Canoe, Ky.

long way, the high situation, want of time, and many cares prevented my going until recently, when I spent a week most delightfully at the hospitable home of Brother Tufts.

I soon learned the secret of his success. Everything about him had to work, and, as I was there, I had to take my turn and preach twice every day. I hardly felt able, but the Lord renewed my strength.

The plant at Banner Elk was a surprise—a large dormitory to accommodate eighty pupils, a splendid lot of girls, a handsome school building with a fine faculty, an industrial building, Mr. Tufts's residence, a church, and another one of stone, now up to the roof; a running saw mill, planing and grist mill, a fine electric plant, operated by the Elk River, and the best farm in the neighborhood, are some of the accomplishments of this wizard of the hills.

And all this done in the remote recesses of the Allegheny Mountains, under multiplied difficulties, and with no money except the gifts of charity. Having had some experience along these lines, I know how to appreciate this noble monument of God's goodness and one man's genius for work.

The church was crowded morning and night, and some forty made public profession of faith, largely from the school, the most important of any community. The history of this school is a demonstration of what can be done among the Highlanders by the right sort of man and his wife. The pity is that there are not more of them. May the tribe increase! I was sorry to leave.



MORRISON INDUSTRIAL SCHOOL.

In this day, when the reading of Scriptures is barred from many of our schools, it is gratifying to know that the Bible is used

as a text-book in the Morrison School, at Franklin, N. C.

One of the most interesting services we ever attended was the farewell meeting on the Sunday evening before the close of school. Instead of the regular program, the president called on the girls to tell what had impressed them most during the school session. Several answers were given:

"The way the Sabbath is kept here has impressed me deeply, for this is the only Christian home I've ever known." "The girls all seem to love each other the same as sisters, and this place seems more like a big home than a school." "Most of the girls are so in earnest about getting an education, and the teachers are always kind and helpful to us."

Next, the president asked the girls what was their ambition in life, and the enthusiastic replies were interesting; the teacher, missionary, musician, artist, trained nurse, stenographer, and other callings were enumerated. The reply that impressed me most came from a bright, earnest-faced girl, who said, "I want to become a teacher and help mountain girls, for I'm a mountain girl, and have been helped."

Reader, if you are in doubt as to where and how to invest some of the money God has placed in your hands as a trust for Him, we would suggest that you investigate the claims of the Morrison Industrial School, for orphan girls and others of limited means.—*A Visitor.*



A mountain teacher reports this: "I asked two boys—really young men they are—'What is a volcano?' One replied, 'It is an animal,' and the other one said, 'No, it is a fish of some kind.'"



WE HOPE.

This summer is to be a busy one on the hilltop if plans do not miscarry. There will be a good deal of repair work to be done, painting, glazing, etc. We hope to get the library room better arranged for the purpose and made more attractive as a general meeting-room. We want to get some new doors installed and some walks.

We expect to get some new apparatus for physics and to have the laboratory room fitted up suitably.

We know what we want to do, and we have an idea that we can get a good deal of it done.

This is saying nothing of the new buildings which we have our hearts set on. They



Some Virginia Mountaineers. Rev. F. E. Clark is Seated.

will come later, however, and will not preclude the improvements we hope to make.—*"Our Visitor," School of the Ozarks, Forsyth, Mo.*

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As an outcome of our Mountain School at Heidelberg, Ky., an evangelistic meeting was recently held, resulting in twenty-nine persons petitioning Presbytery for the organization of a Presbyterian church. These mountain people accompanied their petition with a subscription list of \$293.80. Do home missions pay?

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HAPPENINGS AT HIGHLAND COLLEGE.

Mrs. Wells reports:

The quality of the work being done in the school is excellent. Some of the pupils are quite up in high school work.

Seven of our pupils are teaching in the county schools this year. Four in attendance at the college took the August examination. Three of them made first class certificates, and the other one a second. One of them, Mat Long's daughter, was immediately offered a vacancy in the county. We hated to part with her even till Christmas, but she will be a bright and shining light in the community where she goes.

Monday morning I stepped into my room at school and found Mr. Wells sweeping. A laughing remark was made to the effect that my class of men must have disarranged the room Sunday. Zeke Jett said, "You must have had a large class." "I did," I replied. "So did I," said he, "there were twenty boys in the class taught at 'Old Buck' yesterday."

The boys and girls have led the mid-week prayer meetings for many weeks, and as there are still several volunteers waiting, I think they will be able to conduct them altogether this year.

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FROM THE VIRGINIA MOUNTAINS.

We have this encouraging news note from Rev. F. E. Clark, principal of the Grundy School, Grundy, Va.:

We are having a fine school this year, the very best we have ever had. We have enrolled nearly seventy pupils, and our average daily attendance is above sixty.

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Mount Victory Academy is located in a very needy section of Pulaski County, Ky. There are no high school buildings in all that part of the county within a radius of fifteen miles. Hundreds and thousands of people in this region need the advantages afforded by an academy like ours. Mr. and Mrs. Kerstetter have been thoroughly trained, and are working in earnest. Major Robert J. Monnett, who is introducing the military government, is a splendid assistant. Mrs. Kerstetter already is being called "Mother," and has special skill along the line of domestic science and home-making. We have a bright hope of securing 100 scholars this year.

However, the work is handicapped because of the need of school desks for two of the class rooms, of equipment in the agricultural department, through which it is hoped to

help all that section, and by the positive need of a cellar for the storage of supplies. There are two structures, a classroom building and a dormitory. They ought to be insured.

Interesting accounts of other promising work will be found in *The Soul-Winner*. Write for sample copies, or, better, send 25 cents for a year's subscription, to 1422 Hurt Building, Atlanta, Ga.

CAN YOU TELL

1.—Where would it pay to leave some of our town churches vacant, and send the pastors to plant our banner in the hills?

2.—What answers did some girls give as to what had impressed them most during the school session?

3.—What school needs agricultural equipment to enable it to help elevate the surrounding community?

4.—Who said from his heart "I know I love Jesus?"

5.—What Mountain section has a climate like the sunny side of a barn on a winter's day?

6.—What did the reading of Matthew 11:5 accomplish, and how?

7.—Who built their house next to the Mission Church?

8.—What does the "family plan" imply as to short rations or plenty?

9.—Why are there no "weather crowds" in a certain field?

10.—When did pins play a prominent part in the after results of a Christmas entertainment?

11.—What challenge is thrown down by our Superintendent of Mountain Missions?

12.—What effect followed a pleasant visit and the reading of the 8th Psalm?

SENIOR HOME MISSION PROGRAM FOR JUNE.

MISSION SCHOOLS.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."—Dan. 12:3.

1. *Hymn*—God of Our Fathers.
2. *Prayer*—That we may have the spirit of Christ, of consecration and service.
3. *Bible Reading*—Our Lord's estimate of a child, and youth's preparation for service.
4. *Recitation*—"Sources."
5. Chalk Talk on the Mission Schools of Our Church.
6. With Mrs. Hudson in the Mountains.
7. Some of Our Mission Schools.
8. Our Star of Hope.
9. *Recitation*—"The Child at the Door."
10. *Roll Call*—Names of Mission School Teachers.
11. Transaction of business.
12. Our Country's Voice Is Pleading.
13. *Prayer*—That the strength of our land, the virile young manhood and womanhood of America, may be won and kept for Christ.

Notes.—Nos. 1, 3, 4, 8, 9, and 12 are from the Children's Day Program for Home Missions, copy of which will be sent on request.

3. Follow suggestions regarding flowers, made in the Junior Program.
5. Get copy of the last Annual Report of the Home Mission Committee to supplement figures reported by Mr. Hudson. If No. 8 is omitted, the blackboard work might be in the form of a star.
8. This exercise, if given by children from the Junior Missionary Society or the Sunday school, will not only add an attractive feature, but will help stimulate the interest of the children themselves, and incidentally might be the means of bringing some of the young mothers into the Missionary Society.
10. Church Calendar of Prayer for 1914, Home Mission Department.

THE JUNIORS

MARY SUE'S CHANCE.

LALLA M. BALLENGER.

TEACHER'S comin'," panted Mary Sue, slamming the cabin door behind her.

"Wa'al don't look so skeered 'bout hit," drawled her mother from the chimney corner. "Git the brum, chile, an' clear out some o' this litter yer paw made a-whittlin' out them ax hancels. Ugh! This mis'ry! Pears like hit ud mos' cut a-body in two. Ugh!" And the sick woman crouched still lower over the bed of coals in the great rock fireplace.

Mary Sue "breshed up the hurth," stood the sedge broom in the corner, and placed a rickety, splint-bottomed chair for the visitor, just in time to go to the door when Miss Drake knocked.

"Well," said a cherry voice, "how are the sick this fine day? How are you, Mrs. Allison?—shaking the hard, bony hand extended to her—and how is granny?—approaching the bed in the 'far corner' of the room."

"'Bout as well as common, honey," answered the old lady, reaching out a thin hand in search of her questioner, and lifting her sightless eyes in the direction of the young form bending over her pillow.

"I'm porely, porely, Miss Flory," said the younger woman. "'Pears like this mis'ry inside o' me gits wus and wus. Take a cheer. Ugh!"

"Too bad," said the young lady sympathetically. "I was hoping as I came up the mountain that I would find you both better and able to enjoy the beautiful October sunshine. Anyway, I have good news for you. Mrs. Allison, Mr. Stone was going to the Gap to-day, and I sent for Dr. Brown to come up to see you. He will be here to-morrow. Maybe he can give granny a tonic, too. And here is some rice for you. That means more gruel doesn't it, little cook?" continued the visitor, turning to Mary Sue, who stood quietly behind her mother's chair.

No answer except an embarrassed grin and a timid lifting of two brown eyes.

"Can't yer talk, chile?" asked the mother. "Take the rice an' put hit in the cubberd, an' talk to the teacher like yer hed seed somebody afore. She's that crazy 'bout ye, Miss Flory, she dunno how ter ack."

"Does she like me? Then perhaps she would like to go to school," Miss Flora replied as the child disappeared into the shed with the package.

"I reckon' she would, but 'pears like we just can't do 'thout 'er now. An' she larns that fast, too. She gits down her book ever' chanst she gits an' tries ter spel out whut the teacher 'fore you larnt 'er. But thar hain't nobody ter help 'er, ye know. Wisht me 'n 'er paw could hav' larnt when we uz young uns, so's we could larn her an' the boys. But thar warn't no schools in these parts in my bringin' up. Fetch yer book, Mary Sue, an' git Miss Flory ter call them hard words fer ye."

The little girl came in, nervously twisting the skirt of her faded red calico dress and seated herself on a box at Miss Flora's side.

"How would you like for me to come here and teach you until your mother gets well enough for you to go to school?" asked the missionary when the lesson was over.

The child's eyes grew bigger and bigger, and her breath came in gasps as she said, "I'd like hit."

"Tell the lady, 'Thank ye,' chile," said the feeble grandmother.

"Thank ye, ma'm," whispered Mary Sue. Then, forgetting her shyness for a moment, she produced a Bible, saying, "Tother teacher brung us this. Read hit."

Miss Flora read the eighth Psalm, offered a prayer, and bade them good-bye, saying as she left, "Look for Dr. Brown to-morrow, Mrs. Allison, and for me the day after, Mary Sue, to begin the lessons."



Pick Out Mary Sue.

That night Mary Sue went to her pallet as usual, but her eyes wouldn't shut. She was too happy to sleep. At last, when she was sure that everybody else was asleep, she rose, softly unlatched the door and slipped out into the night. The moon was just rising over the crest of "Little Pink," and the sky was bright with stars. They reminded Mary Sue of the words the teacher had read that afternoon, and standing on the cold doorstep, the frosty air nipping her bare feet and cutting through the folds

of the faded red calico, she folded her hands and prayed the first real prayer of her life.

"O Lord Jesus, I thank Thee (I dunno whut 'Thee' means, but teacher sed hit, so I ges hits alright), I thank Thee fer whut she red out o' that book, and I thank Thee she's gwineter larn me, an', O Lord, make me larn hit fast, so's I kin read to Maw and Paw an' Bud an' Jim an' Granny, 'caus they hain't never had no chanst like me."

Seneca, S. C.

CHILDHOOD LOOKING TO US.

MRS. M. HOOD.

WE WHO have become interested in the "Italians in our midst" realize the conflict that is taking place in their lives; the older men and women holding to their Italian ways of thinking and living, the younger ones preferring our American ways, and consequently fitting themselves for American citizenship. As they are, they are a misfit. Someone asks—"Even though we educate them, will they make good helpful citizens?"

Maritina's mother is ignorant, cruel and ugly in her manner, she never read a book, attended a lecture, listened to a reading, made or wore a becoming dress. She was not to blame, no one taught her; but shall we allow Maritina to grow up in such ignorance. Though she never makes a good citizen, is it right?

Among these Sicilians we see childhood burdened, wronged, neglected and misunderstood by their own parents through lack of wisdom. The mothers

are poor home keepers, they go from house to house visiting and crocheting. The little girls nurse the baby, scrub the house, and "go for the meat." The little boys, striving to entertain themselves, wander around the streets and alleys. Sometimes they play in front of the bar and pool-rooms. These are good places to them; their fathers keep them. Generally, the little girls are sent with a bottle for the beer; sometimes the boys are sent.

If we believe, and we must, that play strengthens the power of soul and body and that the plays of childhood contain the germ of the whole life that is to follow, and that "All work and no play makes Jack a dull boy," we must consider how we can help them.

"Up to us sweet childhood looketh,

Heart and mind and soul awake.

Teach us of Thy ways, dear Father.

Teach us for sweet childhood's sake."



Some of the Children.

Our means are limited, yet the wealth of the whole world is in His hand. We have decided to open our neighborhood house, and hope through this medium to help more Italian mothers and children. Then, the playground must follow. Our Bible relates that



Mrs. Hood Making Neighborly Calls.



Having a Grand Time.

in the days of long ago, angels came and led a family by the hand away from the City of Destruction. But in this busy year 1914 we see no white winged angel, yet destruction is near. These children not of our fireside must be provided for. Some day they will make part of our Nation's helpers. But God Who doeth all things well, hath provided a City of Refuge for them. How shall they know it except someone tell them. Let us put our hands in their little brown hands, and lead them into a calm and happy land of Right Living. The weight of sadness must be cast out of their lives by the sunlight of joyousness.

Then the mothers and fathers—it may be the promise will soon be fulfilled, "And a little child shall lead them." *Ensley, Ala.*

LOVE MAKES THE BURDEN LIGHT.

O. H.

"He's Not Heavy—He's My Brother."

"Why, he's my brother, don't you see?

It's 'cause I love him I can say

That he's not heavy; it's like—play—
That's why I lift him easily."

The little face upturned to mine

Was pale and thin, but in the eyes

Shone love's strong light that pain defies,
And that slight figure seemed a shrine

Wherein the Christ—Love's self might dwell!

For He within that heart had wrought

The miracle of love, and taught,
Through her, our selfish hearts as well.

So may we lift with willing hands

Our brother, fainting by the way,

And with our little teacher say:
"The burden's light, when Love commands."



JUNIOR HOME MISSION PROGRAM FOR JUNE.

OUR STAR OF HOPE—MISSION SCHOOLS

Memory Verse: If God so loved us, we ought also to love one another—1 John 4:11.

1. *Hymn*—All Hail, the Power of Jesus's Name.
2. *Prayer*—Of thanks for the great blessing of Christian homes, schools, and churches; and that we may extend these blessings to others.
3. *Bible Reading*—Youth's preparation for service.
4. *Recitation*—"The Child at the Door."
5. Visits to Mary Sue—at home and at school.
6. *Hymn*—Jesus Our Saviour.
7. *Exercise*—Our Star of Hope.
8. A "Peek In" at Tex.-Mex. and Ensley.
9. *Recitation*—"Our Southern Land."
10. *Prayer*—For the work of our Church among the neglected and needy children in the South.
11. *Hymn*—Our Country's Voice Is Pleading.
12. Prompt transaction of business: Decide

to take a share in the Mission School work of the Assembly's Committee.

13. *Hymn*—O Beautiful for Spacious Skies.
14. The Lord's Prayer.



Notes.—Information for Nos. 5 and 8 will be found in the current number.

Nos. 1, 3, 4, 6, 7, 9, 11, and 13 will be found in the Children's Day Program for Home Missions. If that occasion was not observed in your Sunday school, send for copies. It may be used to supplement this program or carried out in full.

3. Give out in advance slips for the Bible reading, and ask each child to bring it attached to a beautiful rose. The flowers may be sent afterward to some sick member or poor person.

LETTER FROM A LITTLE KOREAN MISSIONARY.

Kunsan, Korea, March 9, 1914.

Dear Dr. Chester:

I am a little missionary three years old. I live by the seashore. I have a little brother named William. There are five other Williams in the station—William Bull, William Venable, Mr. William Linton, Mr. William Venable, Sr., and Mr. William Bull, Sr. I think Korea is a fine place for little boys, and Kunsan compound is just like the country all the time. I know how to speak Korean and English, but I greatly prefer the latter.

Your little friend,

J. KENTON PARKER, JR.

April 2d, 1914.

MASTER J. KENTON PARKER, JR.,

Kunsan, Korea, Asia:

My Dear Little Friend,—I was delighted to receive your letter of March 9th, and with your permission I am going to print it in the Children's Department of *The Survey*, as I know a great many of our little boys and girls in the home land would be glad to hear from you. From your description of Kunsan compound I think it must be different from what it was when I

was there in 1897. At that time there was no foreign house at Kunsan. Mr. Junkin and Dr. Drew were both living in little straw-covered native houses. It rained a good deal while I was there, and the mud was nearly shoe-mouth deep all over Mr. Junkin's yard. Once in coming out of Dr. Drew's yard when I stepped over the threshold of the front gate my foot slipped on the side of the little gutter than ran along by the fence and I rolled over on my back in the gutter. I had a fine time at Kunsan, notwithstanding all of that, and wish I could come back again this fall to see what changes have been made, and to enjoy the society of the friends who are now there in the place of Mr. Junkin and Dr. Drew, and also to sit on the hilltop that overlooks the mouth of the river in the afternoons and see what I might do with a breech-loader to some of the ducks and geese as they fly over from the mouth of the river into the rice fields. Most of all, I would like to be at your Sunday morning church service and hear how your present congregation would compare with the one that was there in 1897 in singing the hymn "All Hail, the Power of Jesus' Name" (in Korean, of course) to the tune of Coronation.

Very truly, your friend,

(Signed) S. H. CHESTER, *Secretary*.

JUNIOR PROGRAM FOR JUNE, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

Topic—Mission Schools.

Song—Jesus Wants Me for a Sunbeam.

Scripture Reading—John 21:15 (Chalk Talk
Feed My Lambs).

Prayer—For the children in heathen lands,
that they may have Christian
schools.

For the teachers, that they may
show the children the Way of
Life.

Song—Children's Missionary Hymn.

Roll Call—Answer with the name of a mis-
sion school.

Minutes—

Business—

Questions—Gifts and Givings.

1. What did Jesus say about giving?
2. What kind of a giver does God love?
3. How have we received and how should we give?
4. How much should we give?
5. What is the least we should give?
6. How are our gifts accepted?
7. Can we afford to be boastful in our giving?
8. What, then, is a good rule?
9. How often should we give?
10. What measure is promised to liberal givers?

Story—Shin Fat.

Message—Are Koreans Ready to Learn?

Recitation—The Heathen Child's Appeal.

Song—Selected.

Prayer closing with the Lord's Prayer in concert.

SUGGESTIONS.

For the Chalk Talk, let the leader draw a picture of lambs on a hillside, using the text, "Feed My Lambs." This drawing is very simple, and does not require any special talent.

In the recitation, let several children take part. Each child will take greater interest where many take part in the program.

Let the leader review the children on the mission schools, asking the children to point out the difference between an industrial school and a grammar school; also draw out the children on their idea of the necessity of Christian schools.



Greetings to the Juniors From Franklin and
John Talmage and Their Grandmother,
Mrs. Emma Emerson, Kwangju,
Korea.

A POD OF P'S.

In my garden I have planted,
And I hope they'll quickly grow,
Such a lot of p's to gather,
In a nice and tidy row.

In my garden, weeds are growing,
How I wish they'd fade and die,
Yet I know I must uproot them,
So, each day I truly try.

"P" for Patience is a seedling
That is very hard to raise;
"P" for Perseverance planted,
Only blooms on perfect days.

"P" for Pluck I find important,
When there is a dreadful drought
All my garden seems to languish,
All my courage oozes out.

"P" for Power helps me often,
For with it I cannot fail,
I can plant again my garden,
Beaten down by rain and hail.

So, within my garden growing
Are these thriving little p's,
Which, dear reader, must I gather,
Which thy fancy most will please?

THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH OF THE U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SECT. AND EDITOR, 4214 West Prospect Place, Kansas City, Mo.

SUMMER DAYS.

*"More things are wrought by prayer
Than this world dreams of. Wherefore, let
thy voice*

*Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain.
If, knowing God, they lift not hands of
prayer*

*Both for themselves and those who call them
friends?*

*For as the whole round earth is every way
Bound by gold chains about the feet of God."*

—Tennyson, "The Passing of Arthur."

"Well!" ejaculated Miss Samantha Webb, a trifle impatiently, it must be admitted, "Don't we know that the world—and especially the world of missionary societies—is made up of 'works' and 'shirks'? And all I have to say is that in the summer time at least the members of our society are not 'works'."

"Which leaves us to conclude," interposed little Mrs. Dunlap, merrily, "that we must be 'shirks' and of the first water and the deepest dye at that."

"That's the way I look at it," said Miss Samantha, firmly.

While this remark is being digested let us explain that the officers of the Missionary Society of Olivet Church had met in the church parlor to discuss plans for the next meeting. It had suddenly dawned upon them that this meeting would be the last until October.

"Our next meeting will be held on the 8th of May, too!" Miss Samantha had indignantly exclaimed. "It is perfectly absurd to speak of our 'year's work'; eight months—work; four months—shirk; that's what it really is."

It was the protesting voices of the other officers which had led to Miss Samantha's ejaculation quoted above.

"It is a fact," said the treasurer after a moment's pause, "that we simply 'shut up shop' in the first week of May and reopen in the first week of October. I wonder how we came to do it—in the first place?"

"I fancy," answered the president, "that in the first place, we did not do it. I fancy



Mrs. James W. Bruce, of Birmingham, Ala., Synodical President of Alabama. Mrs. Bruce possesses rare personal talent, combined with unusual executive ability. Four years she has been the Secretary-Treasurer of North Alabama Presbyterial, and she is an ardent advocate of business methods as applied to church work.

that in those good old days our women bethought themselves of the fact that the children of our mission schools had gone home for the vacation, and, realizing the sharpness of the temptations presented to them by their environment, they continued to meet as usual to help these children and their mothers with thought and prayer."

"When one thinks of it," said Mrs. Dunlap, "it does seem strange that we should stop short as we do while the work and its needs keep right on through summer's heat and lassitude as well as winter's energy-making cold."

"*The Missionary Survey* does not stop" said Miss Webb, suggestively. "The Prayer Circles and the *Prayer Calendar* keep right on. We should have information and inspiration for summer meetings if we cared to hold them."

"But," said Miss Huston, the secretary, "this church parlor is the hottest *ever*. In the afternoon the sun pours in—indeed, the heat would be something fearful in July and August, and worse still in September."

"The awnings temper the sun's heat," said Miss Webb, "and afternoons there is usually a nice cool breeze from the west; with fans in the meeting and anticipation of iced lemonade, with a suggestion of tea toning it up, to follow, I think we could stand one hour a month, perhaps two, even in the seven times heated church parlor. But why do we talk of the church or any other parlor? What is the matter with *out-doors*?"

"Out-doors in July and August *and* September is sometimes as hot as,—as—blazes—," put in the secretary.

"But think of our pleasant piazzas, with awnings drawn just right and the tinkling of ice in a glass pitcher and a cool informal program!" this from the president, whose own broad piazza was always a delightful rendezvous for everything *but* missionary meetings.

"Or," said Miss Samantha, "a picnic-tea up at Cool Spring—and after that a vesper meeting on Sunset Hill."

"Or," said Mrs. Dunlap, a lawn party under—for instance—*my* spreading maple trees. At five in the afternoon this is the coolest spot to be found in the whole town."

"Now, ladies," said the president, "I suggest that we *do think* of these pleasant possibilities in the line of summer meetings."

"I move," said Miss Samantha, energetically, "that we make them actualities."

"Second the motion," said Mrs. Dunlap, and the motion was carried with but one dissenting voice.

"This action rather restores our wounded self-respect," said the president, "for we now go on record that, during this summer at

least, we are not going to shirk, but, on the contrary, *work*, with heart and soul, meaning by this that our gifts in thought and prayer and money should show a large growth."

"Why should we not decide the whole matter here and now?" asked Miss Samantha. "There's no reason why we should not do so," the president smilingly said, and Miss Samantha continued:

"Well, then, let us have the Cool Spring tea and the vesper meeting on Sunset Hill in June, for the days are longest then."

"And I hope you will meet in July on my piazza," said Mrs. Gordon, cordially, "and I ask permission to add to the silvery-tinkling tea-lemonade described, pineapple, raspberries and currents. We are persuaded at our house that this fruit punch was really the beverage that the gods called nectar."

"The mere thought of it is refreshing," said the secretary. "But what *shall* we do with August?"

"Oh, on an August afternoon," said Mrs. Dunlap, eagerly, "my maple-shadows are lovely. *Do* let us have our August meeting under them."

"And on the first Thursday of September," said Miss Samantha, "I shall expect you at my house—we'll meet in the orchard, or the parlors, as you please. My old homestead has such thick walls and high ceilings and long windows—wide open and inviting in under the awnings every passing breeze—that I am sure we shall be comfortable, even should the first Thursday of September be torridly hot, as I admit it sometimes is, and while I think of it, would you prefer peaches and cream or peach ice-cream for refreshments?"

"Well," said the secretary, "if we must expect 'torrid heat' I vote for the ice-cream, for I think there is nothing in the world so frigidly cold as peach ice-cream."

"Would you believe it?" said the president, "a moment since our missionary work seemed likely to suffer a total eclipse for four months, but the darkness was after all only a passing cloud, and I can already see that something of the beauty and glow of the lovely summer days will be reflected in the work of our hands this year."

"It's the growing season, anyway, for everything but missionary work," said Miss Samantha.

"So it is," said Mrs. Gordon. "Thank you for the reminder, Miss Samantha, and I have faith to believe that through our working and not shirking this summer we shall grow in every Christian grace—especially in sympathy and prayer and in the amount of our summer offering. And now, before taking up the question of our programs for

these months, let us have a few moments of silent prayer."

"I should like," said the president, "to have your ideas as to what might fairly constitute out-door programs?"

"They would be short," came quickly from Miss Huston. "No sleepy papers or long-drawn speeches, I should say."

"We will bar out both the sleepy papers and the long speeches," said the president. "Miss Samantha, what is your idea in regard to subjects or topics?"

"It makes me feel kind of choked up," said Miss Samantha, "to think how we have forgotten those boys and girls sent back for the vacation. May we have for our June study 'The Old Environment and Its Temptations'?"

"I like that topic!" said Mrs. Dunlap, "for I am sure not only that the homes of Alaska and the Indians and our other 'exceptionals' will be the better for it, but I can see that the atmosphere of our own homes (you know our children come home for the vacation, too,) will be charged with happy thankfulness and the wish to help, so that not only the 'exceptionals,' but our own children, too, may be better Christians for this summer's work—the better able to withstand their temptations of environment!"

"For July, I should like a good, spicy magazine review," said Miss Huston, "and I promise you that, since we are in for it, I'll do my best to show up our indebtedness to *The Missionary Survey* for the past year, and our children's to *Over Sea and Land* even to the extent of a pre-view, showing how we may make increased use of them when we resume indoor life in October."

"The topic for July, ladies," said the president, "is 'A Magazine Review and Pre-view.' Mrs. Dunlap, have you a suggestion for August."

"I have been thinking," said Mrs. Dunlap, with a laughing glance at Miss Samantha, "that miserable 'shlrks' as we have been we do always keep up our missionary reading circle in the summer, and by the first week in August we shall each have probably read at least one of the splendid new books on missions. Let's give briefly and sparkingly the story of these books, so I would suggest for our topic 'Story-Telling Under the Maples,' for you remember August will be my meeting."

"Capital! Mrs. Dunlap," said Mrs. Gordon. "Now may I suggest for the September topic 'Returning to School,' which will furnish opportunity for earnest prayer, that in the coming mission school year our pupils may so grow in Christian character that they may be strong, not only to resist the temptations of the old environment when they shall return to it for life, but to make for themselves Christian homes, which shall be as beacons to the whole community."

"Now, I ask you to be responsible—each for the topic she has suggested—for the brightest, most earnest, original and *summery* of out-door meetings; and, remembering Miss Samantha's suggestion that the summer is the season for *growth*, let us for our part follow Dr. Babcock's plan and—

Go
Right
On
Working

—K. R. C., in *Home Mission Extra*.

A MISSION STUDY SPECIALIST.

It will be remembered that in the Home Mission Department of the October Missionary Survey appeared short but very interesting accounts of the three conferences which contributed to *Home Missions at Montreat*. One of these told of the Mission Study Course so superbly conducted by Mrs. D. B. Wells, of Chicago. Besides being a valued contributor to present day missionary literature, Mrs. Wells is a specialist in the conduct of Mission Study Classes, and she proved at Montreat her skill in this chosen department of work.

The account of Mrs. Wells' class was written by Miss Emma Roberts, of Atlanta, Ga., sister of Miss Kate C. Roberts, the efficient chairman of the Montreat Woman's Conference in 1912.

Miss Emma Roberts conducted last winter several of the best Mission Study Classes that Atlanta has ever had. Indeed, so successful was she that with the encouragement of friends, she has since been making a special study of missionary literature and methods. To this work she has brought a mind well trained, and years of experience as a teacher. Miss Emma Roberts is now prepared to conduct classes on four Home Mission and four Foreign Mission textbooks, as well as a normal course for those desiring to become leaders of classes.

We most cordially welcome this new specialist to the field of missionary enterprise, and hope and predict for her not only a successful career in the unique undertaking, but a potential field for service.

PUNCH AND SANDWICHES

For the SUMMER MISSIONARY SOCIETY.

MISSIONARY PUNCH.

Have as your foundation the clear, pure water of obedience, cooled with the refreshing promises of God's word. Use plenty of the acid of Self Denial, and sweeten with large lumps of Christian charity. Add thin slices of information, some cubes of consecration, a dash of energy, and a handful of forethought.

Flavor with friendliness and crown the glass with a red cherry of cordiality, and a fresh sprig of the mint of welcome.



SANDWICHES.

Very thin slices of facts and statistics, with a general filling of crisp leaves of information from the current SURVEY, mixed with pimentoes of bright anecdotes. Dress with cream of brevity and cut into attractive shapes. Tie with a scarlet ribbon of prayer and serve on cool veranda with fresh flowers and palm leaf fans.

NOTICE—SECRETARIES.

The following resolution was passed recently at an Executive Committee of the "Council of Women for Home Missions:"

"Moved, that the editors of our denominational magazines be asked to call upon their respective constituency for names and addresses of secretaries of local interdenominational organizations."

Please send this information to Mrs. W. C. Winsborough, 4214 West Prospect Place, Kansas City, Missouri.

She will forward it to headquarters.

Cordially,

LUCY MCGOWAN.

Sec. Woman's Council.

Louisville, Kentucky.



Address All Communications Relating
to This Department to
REV. HENRY H. SWEETS, D. D., SEC'Y,
122 Fourth Ave., Louisville, Ky.

Make All Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

ABSTRACT OF THE FOURTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF CHRISTIAN EDU- CATION AND MINISTERIAL RELIEF.

THE Executive Committee of Christian Education and Ministerial Relief respectfully submits the report of its work for the year ending March 31, 1914.

This is the fourth annual report of the Executive Committee of Christian Education and Ministerial Relief (or the tenth annual report of the Committee of Ministerial Education and Ministerial Relief) formed in 1910 by the consolidation of the causes of Education for the Ministry, Ministerial Relief, the Assembly's Home and School and Schools and Colleges.

THE EXECUTIVE COMMITTEE.

The Executive Committee is now composed of fifteen members including the Executive Secretary. The terms of Rev. T. M. Hawes, D. D., and Messrs. W. J. Rubel, Garland H. Mourning and Wade Sheltman expire at this meeting of the Assembly.

Messrs. J. W. Adams and James Trimble attend the meetings of the Sub-Committee on the Home and School at Fredericksburg, but are never present at the meetings in Louisville.

FINANCIAL STATEMENT.

The receipts for all departments

from April 1, 1913, to March 31, 1914, were \$102,547.36, as against \$97,295.64 the previous year—an increase of \$5,251.72. Of this increase \$3,592.08 came from legacies—\$6,381.06 being received from this source this year as against \$2,788.98 in 1912-13.

The funds were designated as follows: Christian Education and Ministerial Relief (General Fund) \$45,299.37; Education for the Ministry, \$11,482.45; Ministerial Relief, \$30,776.94; The Endowment Fund of Ministerial Relief, \$4,915.47; The Assembly's Home and School, \$7,496.12; Schools and Colleges, \$774.13; Student Loan Fund \$1,802.88.

These amounts were received from the following sources: Churches, \$62,288.84, increase over last year, \$2,300.23; Sabbath Schools, \$4,768.25, increase, \$729.96; Societies, \$4,830.98, increase, \$1,983.96; Individuals, \$4,852.45, decrease, \$1,121.21; Interest, \$17,271.95, decrease, \$8.97; Legacies, \$6,381.06, increase, \$3,592.08; Board and Tuition \$286.35, decrease, \$2,656.78; Rent \$721.35, increase, \$462.85; Refunded, \$746.25, increase, \$161.25; Miscellaneous, \$399.88, decrease, \$191.75. Total increase, \$5,251.72.

CAMPAIGN ON EVANGELISM AND STEWARDSHIP.

The Executive Committee has continued throughout the year to give its hearty support and co-operation to the Campaign on Evangelism and Stewardship. Much progress has been made in introducing the Every Member Canvass into the churches and we are of the decided conviction that this is the most hopeful solution of the financial problems that confront the church. By securing the interest and provoking the liberality of an increasing number of the indifferent members of the church and securing regular weekly offerings from the entire membership, we are laying a foundation upon which we can securely build—pouring in the concrete to support structures sometimes built in the air.

The work of Evangelism has received our attention. We believe that much good has been accomplished and that the whole church is awaking to a new sense of her responsibility to the unchurched masses. We hope the General Assembly will call a capable leader who shall have chief charge of conserving and developing the interests of this work. We believe that the future conduct of the work of evangelism should be placed in the hands of the Executive Committee of Home Missions in Atlanta.

The campaign for a million dollars for equipment and reinforcement has made little progress. Messrs. McCallie, Moffett and Rowland have secured for the Campaign Committee most of the \$15,000 expense fund, and it was decided to place the conduct of the campaign in their hands. Messrs. McCallie and Moffett were selected as leaders of the team and they selected missionaries to accompany them.

After a brief period, it was decided to postpone further action along the lines followed by the team. While deeply interested in this movement, your Committee felt that the effort to

raise this million dollars should be abandoned for the present.

It is the opinion of this Committee that the future conduct of the Campaign on Stewardship should be committed to the four Executive Committees with the help of the Committees of Systematic Beneficence of the Synods and Presbyteries.

"THE MISSIONARY SURVEY."

We again record our gratitude for the increasing usefulness of the General Assembly's publication, "THE MISSIONARY SURVEY." The efficient handling of the publication of this high class magazine by the Committee of Publication deserves the praise and the hearty co-operation of every family in our church. We are giving our people a broad view of the world-wide responsibility and work of the church, and thus helping to develop the highest type of Christian service.

THE WOMAN'S AUXILIARY.

We record our gratitude to God for his blessing upon the Woman's Auxiliary of our church. This work, while yet in its infancy, has done great things for the Kingdom of God.

Under the faithful and capable leadership of our Superintendent, Mrs. W. C. Winsborough, with the cordial co-operation of the officers of Synodicals and Presbyterials, uniformity of organization, unity of purpose, and greater efficiency of work has been brought into the Woman's Societies of our church.

The Executive Secretary, who represents this Committee on the Supervisory Committee which has the oversight of this work, has attended all the meetings of the Committee, and has made full reports of same.

Every careful student of the progress of the church appreciates the need of a large increase in the number of capable leaders. There is only one source to which the church can safely look for these—her own devoted homes.

The approach of our Committee, through the societies, by means of well planned meetings and carefully prepared literature, to the mothers who shape the influence of the home and decide in large measure the character of the school and college attended by the sons and daughters will help in large measure to meet this crying need of our work both at home and abroad.

The Committee believe that the expense of the Auxiliary should be borne by the Executive Committees. This will not be so expensive as for each Committee to conduct a Woman's Department, will secure greater unity and harmony, and will release the time and energies of the officers from the work of financing the organization to educational and inspirational work.

VOCATIONAL EXERCISE.

The Executive Committee prepared a Vocational Exercise. "Carrying the Light," for use in the Sabbath Schools during the month of December. More than forty thousand copies were ordered and from every quarter we have received words of earnest commendation. We have learned of many boys and girls who were led to give earnest consideration to the claims of Christ for their life's service through this Exercise. It contained an appeal for life—not for money—and yet the offering that was made "to prepare men to carry the light to others and to provide for those who had worn out their life in such service" was even beyond our expectation.

1. EDUCATION FOR THE MINISTRY.

The Committee gratefully records the fact that during the past twelve years there has been a steady increase in the number of candidates for the ministry.

MINISTERS NEEDED.

In our church during the period of 44 years from 1869 to 1913, the proportion of our candidates to the mem-

bership has been an average each year of one candidate to each 609 members. This has fluctuated from one candidate to 441 members (in 1893) to one candidate to 846 members (in 1881).

In 1869 there was one candidate to each 645 members. In 1913 there was one candidate to 629 members. We have almost the same proportion today as 44 years ago, while in that period the number of churches has increased from 1,460 to 3,409; the population of the United States from 38,558,371 in 1870 to 91,972,266 in 1910; and the population of the Southern States for which our church is more especially responsible has increased from 13,884,300 in 1870 to 32,478,863 in 1910. In addition to this our church has now definitely assumed the responsibility of a foreign field of more than 25,000,000 shepherdless souls who dwell in the heathen world.

LOCATION OF MINISTERS.

Some have declared that we have no need for more ministers, because there are so many unemployed. This is a great mistake. One thousand seven hundred and eighty-one ministers are now reported. Of these 87 are physically unable to work, some having long since passed the limit of three score years and ten, some of them laid aside in the prime of life. The 1,694 which remain are engaged as follows: Pastors, 1,361; Evangelists and Home Missionaries, 51; Foreign Missionaries, 120; Presidents, Principals and Professors in schools and colleges, 54; Professors in Theological Seminaries, 19; Superintendents of Missions and Agents of Orphanages, Colleges, Seminaries, etc., 29; Editors, 8; Secretaries of General Assembly, 9; Secretaries of Y. M. C. A., 2. This leaves only 41 ministers without definite employment. Some of these, while not reported infirm, are doubtless physically incapacitated. Some of them have been reported for from 10 to 20 years without employment. It would seem that

either they have sufficient reason for their inactivity (as we know some of them have) or the Presbyteries have been derelict to their duty.

A CALL TO PRAYER.

Last year 10 Presbyteries with 278 churches, 133 ordained ministers, and 17,745 members reported no candidates for the ministry.

The church desires only these men who are called by that Spirit who said, "Separate unto Me Barnabas and Saul for the work whereunto I have called them," but she has been commanded to pray for the workers and she must help interpret the call to her sons. The duty of the church is clearly defined by her Lord and Master. She disregards it at her own peril.

The most imperative need of the Presbyterian Church in the United States today is that more of her own sons, nurtured in her own households of faith, called by the Lord of the harvest, trained in the schools and in the influences of the sky, good men and full of the Holy Ghost, shall give themselves without reserve to the service of God and their generation in the glorious work of the Gospel Ministry. For this our church must pray earnestly, intelligently, believingly.

WORK IN STATE UNIVERSITIES.

Some of the problems that are sorely vexing the churches of other sections of our country are the result, in part, of the lack of trained men to meet new and serious conditions as they arise.

The phenomenal growth of the State Educational Institutions found the Churches wholly unprepared. Legislatures appropriated large sums of money. The students came by hundreds and by thousands. The State was unable to provide sufficient moral safeguards and positive Christian influence and the Church at last awoke to the seriousness of the situation.

A loud call from these institutions comes to the churches of the South to

day. Conditions are not so serious as those of the North, but they may rapidly become so. In some of our State Institutions the influences are decidedly Christian. The presidents of some and the professors in many others are active officers in our own and other churches. The work of the Young Men's and Young Women's Christian Associations in many is well organized and effective. They ask and need more hearty co-operation from the churches.

We are glad to note that some of our Theological Seminaries are giving special attention to the preparation of men to meet this need. We believe it would be wise for the General Assembly to authorize this Executive Committee to call in conference representatives of the churches at all the centers of the State Institutions in order that they may more thoroughly examine the situation and lay wise and comprehensive plans to meet this new and increasingly important problem. One out of every seven or eight of the young men and young women in the State Institutions of higher learning in the South is from a Presbyterian home.

VISITATION OF COLLEGES.

The Committee has spent much time in planning for the presentation in schools and colleges of the claims of Christ for the service of the boys and girls. We have secured a number of able speakers and paid their expenses. The Secretary, as usual, has also given much time to this work. We have sent out thousands of leaflets to the choice youth of the church and supplied hundreds of the societies with programs and leaflets on the Call of the Ministry and kindred themes. In every legitimate way we are endeavoring to keep the great need of the church before parents, pastors, teachers, and our own boys and girls.

AID TO CANDIDATES.

From 1866 to 1914—forty-eight years—2,287 young men have received

aid from the Funds of Education for the Ministry to the amount of \$782,669.26.

Of the 2,287 men thus aided by the Church, we have been unable, on account of insufficient records, to locate 230.

Of the 2,057 of whom we have secured information, 302 have died, 143 for various reasons have been dropped by the Presbyteries and many of them have refunded the money advanced them. 771 are now pastors in our churches, 76 are foreign missionaries, 41 are evangelists, 24 are professors, 24 are presidents or principals, 36 are infirm, 12 are without charge, 9 are agents, 8 are licentiates, 6 are secretaries or superintendents, 4 are editors, 2 are colporteurs, in all 1,013 are now on the roll of ministers of our church. 122 are laboring in other churches—99 in Presbyterian Church, U. S. A., 9 in Methodist 5 in Baptist, 4 in Episcopalian, 2 in Reformed Church in the U. S. A., 1 in Congregational, 1 in Cumberland, and 1 in Swedenborgian, 477 are still enrolled as candidates and are in different stages of preparation for the work of the ministry.

AIDED THIS YEAR.

On recommendation of the Presbytery aid was granted by the Executive Committee to 278 candidates (as against 302 the previous year) to the amount of \$27,324.60 (as against \$29,106.40 the year before). The maximum amount of aid granted to candidates was \$100.00.

AID TO OTHER CANDIDATES.

The Executive Committee has been directed to include among the beneficiaries of the funds of Education for the Ministry not only candidates for the Medical Mission field, as heretofore, but also, "accepted candidates for our Foreign Mission work, looking forward to any part of that work, provided such candidates are recommended and endorsed by the Committee of Foreign

Missions." As there is a great demand for trained workers in every department on the foreign fields, this means a larger increase in the amounts requested from these funds.

This aid is extended on the basis of a loan, to be repaid, and notes cancelled, by actual service on the foreign fields of our church.

We have received many inquiries about this plan, and it will doubtless be extended to many candidates—both men and women—next year. Only one such loan was made in the past year.

II. MINISTERIAL RELIEF.

Your Committee rejoices to report that we have been able again this year to appropriate and pay all the amounts requested by the Presbyteries for our aged and enfeebled ministers and for the needy widows of our deceased ministers and missionaries.

The increase in the receipts for our work encourages us to believe that at last the church has heard this cry of need and will respond liberally. We are therefore making larger appropriations for the coming year where increases are most sadly needed.

ASSISTANCE RENDERED.

During the year, aid to the amount of \$38,721.67 has been granted to 62 ministers, 146 widows and 20 orphans. In these 228 homes are many invalids, besides 70 little fatherless children under 14 years of age. This is an increase of \$2,744.17 over the amount paid last year.

THE ROLL.

The 62 ministers have reached the average age of 71 years. The oldest beneficiary is 87 years old, and has labored 64 years in the service of our church. The youngest minister enrolled is 42 years of age, and is now an invalid.

The 62 ministers have served Christ and our church 2,643 years, an average term of service of 42 years. The 179

deceased ministers whose families are on our rolls served for 4,577 years. These 7,220 years of service were rendered in the following Synods: Alabama, 497 years; Arkansas, 216; Florida, 182; Georgia, 621; Kentucky, 319; Louisiana, 140; Mississippi, 537; Missouri, 224; North Carolina, 697; Oklahoma, 135; South Carolina, 826; Tennessee, 474; Texas, 765; Virginia, 1,468; on the Foreign Mission Field, 25; in the Presbyterian Church, U. S. A., 94.

Of the 146 widows on our roll, the average age is about 63 years, and their husbands spent in the service of our church an average of 25 years.

AVERAGE ASSISTANCE PROVIDED.

The average assistance rendered the 28 ministers on the Honorably Retired Roll is \$267.24.

The average amount paid the 34 other ministers is \$212.58.

The average amount sent to each of the 62 ministers is \$245.16.

The average amount forwarded to each home of the 146 widows is \$151.25.

The average amount furnished each of the 20 orphans is \$76.12.

The average assistance to each of the 228 families on the roll is \$170.00 per annum, or forty-seven cents a day per family.

IN MEMORIAM.

Since our last report ten ministers and eleven widows have been removed from our "Roll of Honor" by death—twenty-one called Home in one year.

This large mortality reminds us of a responsibility and privilege that is rapidly passing from us. Truly what we do for these in Christ's name must be done quickly.

The great number of deaths reported each year is due, in part, to the fact that our ministers do not come on the rolls until they are practically worn out, or until disease has made such advances it can rarely be checked. The unselfish spirit of our ministers which prevents them from requesting needed

assistance because they fear "others may be more in need of the church's help," has constantly and deeply touched our hearts.

With enlarged offerings and an increased Endowment aid could be rendered earlier and more adequately, and in many cases the usefulness of valued men would be prolonged.

III. ENDOWMENT FUND OF MINISTERIAL RELIEF.

There has been added to the Endowment Fund during the year \$4,915.47, making the total amount of invested funds \$323,095.23. Every cent of interest from this fund goes to meet the present needs of the work. This interest has frequently saved the Committee from the necessity of scaling the meagre amounts granted the needy home. We never incur debt.

Again and again the General Assembly has called upon the church "to increase the Endowment Fund as rapidly as possible to at least \$500,000," and especially commended it "to our people of means for their gifts and legacies."

The Assembly in 1913 also declared that "the action of the Assembly, requesting \$500,000 for the Endowment Fund of Ministerial Relief, should be continuously kept before the mind of the Church, in view of the great need of such a fund, and in view of the further facts that no time is now set for an offering to this fund, and it is not included in the amount the Assembly requested for Ministerial Relief."

On account of the united efforts of the Executive Committees to raise a million dollars, the Committee has refrained from pushing the claims of this fund during the past year. We are making plans to increase the Endowment Fund as rapidly as possible.

IV. THE ASSEMBLY'S HOME AND SCHOOL.

The Executive Committee has faithfully and considerately carried out the

instructions of the General Assembly of 1912.

THE SCHOOL.

The institution known as Fredericksburg College was separated from the Home and School and the building and grounds were turned over to Messrs. Adams and Barney, free of rent for a period of two years, who have paid for the repairs most urgently needed, and have kept the property insured.

The contract with Messrs. Adams and Barney has now expired and we ask the Assembly for guidance as to the future. In order that you may have facts before you, we give in the Appendix of this Report a brief history of this institution.

During the year, four of the families have gone to other places to live and to educate their children; two have placed their children in other institutions, while retaining their residence in Fredericksburg; and two others have a part of their families in the State Normal School at Fredericksburg.

At the request of these mothers, and under the authority of the General Assembly's direction "to give equal aid to widows and families of deceased ministers when in need of financial assistance, irrespective of place of residence or agency through which help of the church is extended," we have continued the same aid to the mothers for the board for these children. In most instances they are securing free tuition.

This leaves twenty-four children in the Home and School, three of whom have neither father nor mother living. Eight are in the Primary, eight in the Preparatory and eight in the College. Four of these will finish the course in June and five others have reached the age limit set by the Assembly. Tuition is paid Messrs. Adams and Barney at the rate of \$24 in the primary, \$36 in the preparatory, and \$48 in the college.

THE HOME.

The "Home" is kept open to wel-

come the needy orphans of our ministers and missionaries who have no other suitable home to receive them.

Formerly the Home was conducted by the Board or the Committee and outside patrons of the school were received as boarders. Only a very small percent of the children have lived in the Home, as the mothers have usually boarded their own children. The Home has therefore been chiefly a dormitory for the school and has been closed in the summer.

For the past two years we have rented one of the buildings to Messrs. Adams and Barney who have assumed responsibility for the dormitory. For the year we paid board for three children at the rate of \$144 each for the session of nine months. During the summer these children go back to their families. The other children are boarded with seven mothers to whom we pay \$100 a year for each child.

THE FUTURE OUTLOOK.

There seems little probability that any number of widows will seek residence at Fredericksburg, unless very alluring offers are made them, and so the Home and School will soon become what the Assembly evidently intended—a home of comfort and training for those who have no suitable home. At no time will there likely be a large number needing such a home, and we are fully convinced that the work, limited to this class, and without providing school facilities for the community, can be conducted in the future at only a very small part of the former cost.

V. SCHOOLS AND COLLEGES.

The Pre-Assembly Conference of Educators called by the Executive Committee last year marked a new era in the educational work of the church. For the first time a large representative body of those most vitally interested in church and Christian education met together to plan for united work in the educational field.

The, Ad Interim Committee appointed by the General Assembly at the request of this Conference, met at Montreat and conferred with a representative body of our educators, all of whom gave help in formulating the report, which is presented to the Assembly at this meeting.

There are yet many problems to be faced in the educational field and we unite our request with the Ad Interim Committee that a similar committee be appointed this year.

VI. THE STUDENT LOAN FUND.

The beneficial effects of this fund are becoming more apparent each year.

Our own Presbyterian colleges are being benefitted, because loans are made only to our boys and girls who patronize them.

The work of the church is being blessed, because some have already gone out into the mission fields both in this country and the foreign field, whose preparation is more thorough and who are enabled to begin their work sooner because of the fund.

The Loan Fund is being enriched because several of those who have had its benefits in the past are now gratefully returning part of the money they have used, which will at once be used to bless other lives.

Loans have been made to 18 girls and 37 boys, of approved character, who have thus been enabled to attend one of our Presbyterian Colleges.

During the year \$1,802.88 has been added to the Student Loan Fund, which is now \$11,644.80. This fund is now being raised principally from special offerings and by securing "Memorial Scholarships" of \$400 each, payable \$100 a year, or as the donor desires.

Loans of \$100 a year for a period of four years are made to our boys and girls of approved character who are studying in our Presbyterian colleges, and who "desire a higher education, not wholly for self-advancement, but

also for greater Christian usefulness."

Loans from this fund are not made to those who are receiving aid, either as a gift or a loan, from the funds of Education for the Ministry.

VII. MISCELLANEOUS MATTERS. NEEDS OF THE COMMITTEE.

The Executive Committee needs for the prosecution of its work the following amounts: Education for the Ministry, \$50,000; Ministerial Relief, \$75,000; Assembly's Home and School, for old debts on college property, \$11,340, and for current expenses, \$5,000; for Schools and Colleges, \$10,000; for the Endowment Fund of Ministerial Relief, \$176,905 to complete the \$500,000 Fund authorized by many Assemblies; a large increase in the Student Loan Fund which is now \$11,644.

THE TREASURER.

Once more the Committee would record its appreciation of the invaluable services of its treasurer, Mr. John Stites. For ten years, without any remuneration, he has given liberally of his time and ability. His large experience and sound judgment have proved of great value to the Committee and the church.

THE EXECUTIVE COMMITTEE.

The Executive Committee is now constituted as follows: W. J. Rubel, Chairman; Garland H. Mourning, Vice Chairman; W. Y. Davis, Clerk; John Stites, Treasurer; Henry H. Sweets, Executive Secretary; J. S. Lyons, T. M. Hawes, W. W. Akers, Brainard Lemon, Wade Sheltman, C. F. Huhlein, B. H. Young, J. M. Vander Meulen, and J. W. Adams, Fredericksburg, Va., and James Trimble, Washington, D. C.

All of which is respectfully submitted by order of the Executive Committee.

HENRY H. SWEETS,
Executive Secretary.

Louisville, Ky.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

TOPIC FOR THE MONTH—EDUCATIONAL AND INDUSTRIAL MISSIONS.

IN THE SURVEY for 1913 a detailed statement in regard to our missionary educational work was given, which those of our society workers who keep their files of THE SURVEY (as all of them should do) may refer to for material that will help them in the arrangement of their programs.

Interest in Industrial Missionary Work has been greatly increased within the past few years. In all non-Christian lands, and more especially in those just emerging from barbarism, the sentiment prevails that the business of women is to work with their hands, while the business of men is to fight. Nothing is more important to the development of right ideals and views of life among such people than to rid their minds of the idea that manual labor is undignified and disreputable. Industrial Missions have also been found useful as a means of providing work for native converts who are ostracized and thrown out of employment by their profession of faith, and as a means of qualifying them to compete successfully in the labor market, and in this way contributing to the ability of the native churches in the matter of self-support.

Modern educators have also discovered that Industrial Education is useful for other than utilitarian purposes. It contributes directly to the development of well-rounded character and places those who have had the benefit

of it in an advantageous position for success in any line of work. One of the most successful experiments in Industrial Education ever made has been that of the United Free Church of Scotland Mission at Lovedale, Africa. Rev. James Henderson, the Principal of that institution declares that the efforts of the apprentices at making things result in the forming of strong and stable character beyond what is achieved in the case of the pupils mostly occupied with book work. He declares also that the industrial apprentices at Lovedale lead in evangelistic and spiritual work.

As a means of checking the development of conceit in those who might be tempted to have the 'big head' because they were educated above their companions; as a means of developing the brain through the exercise of eye and hand; as a means of developing accuracy and preventing the tendency to be slipshod, and as a means of developing self-respect and dignity of character, the value of Industrial Missions is becoming more and more appreciated.

The only recent addition to what we have been hitherto doing in that line is the experimental farm at Luebo, the land for which was donated to our Mr. W. L. Hillhouse of the African Mission by the Colonial Minister, Monsieur Renkin, as he passed through Belgium on his way to the field last

fall. M. Renkin also generously offered to assist in equipping the farm and stocking it with cattle. A fine piece of land on the Kassai river three miles below Luebo has been selected and is in process of being put in shape for the purpose intended.

We regard this enterprise as having been started none too soon. The natural resources of the country, consisting so largely in rubber and ivory, have been fearfully wasted by the methods of the Congo Government in dealing with the natives. The food supply, which was sufficient for the natives before Belgian civilization reached them, is rapidly being exhausted, and the lives of the people must depend in the near future on the increase of their food supply through the introduction of intelligent methods of agriculture.

THE JUDSON CENTENNIAL.

On another page will be found the correspondence between our Committee and the Baptist Foreign Missionary Society of Boston in regard to the celebration of the one-hundredth anniversary of the sailing for India of Adoniram Judson. In *Missions* for the month of April there is printed an extract from a tribute to Judson by Dr. T. Edwin Brown of New Britain, Conn., which we are very glad to give to our readers. For while he was officially connected with the American Baptist Missionary Board, he was one of those out-standing characters in the missionary world of whom no church can claim a monopoly. For a hundred years the whole Christian world has been interested in him and his work, and has been deriving inspiration from contact with his noble spirit and his consecrated life. Says Dr. Brown:

"When the news of his death reached America, Theodore Parker said that to have given to the world one such character was worth the whole cost of the missionary enterprise. Rev. James L. Hill, a Congregationalist, says, 'In the panorama of the past Judson has given new meaning to the old word bridge-builder—Pontifex—exalting it into its old place of honor, and giving Pon-

tifex Maximus, the greatest and best bridge-builder, a better meaning than it ever had before.' And so Dr. Hill names Judson as Pontifex Maximus, the best bridge-builder, and points how he and others like him were cultivating a method of access to hitherto people sitting in unbroken darkness, abysmal brutishness, unhuman shamelessness. And then he points out the express loads of Bibles that have gone over this bridge and the immense freight of printing presses and school furniture, and the troops of missionaries that have followed since the remoteness was bridged between our goodly heritage and the habitations of cruelty.

It ought to be much to us that so great a life as this was lived, and that we have the privilege of catching something of its inspiration. Had Christ any more claim upon the gratitude, love, obedience, self-devotion to the uttermost, of Adoniram Judson, than he has upon every one of us? Did he do any more for Judson than for us? He died for Judson, and he died for us. He opened for Judson the possibilities of redeemed character. He has done that for us. Judson owed to Christ the devotion of all his powers to his Master's service. So do we. Brothers, the men and women who go down into the pit of missionary service, amid the nearest or remotest heathenism—in American city, or African or Asiatic jungles—do these owe to Christ the uttermost, passionate devotion to Him who died for them and to every needy soul for whom he died? Not less, not any less do we owe that devotion—we, who ought every one of us to be standing at the pit's mouth intelligently and sturdily holding the ropes of sympathy and prayer and physical support for the laborers in the pit. Christ has no more authoritatively called these to be laborers and miners down there, than he has called us to be rope-holders up here. But from all the great inspirations that ought to come to us in this Judson Centennial year may God help us to get a fresh and stronger grip upon the ropes of enthusiastic missionary interest and prayer, and generous support, and upon the constraining love of the Christ whose redeemed servants we are."

THE CHURCH PEACE UNION.

The first utterance of The Church Peace Union recently founded by Andrew Carnegie and endowed by him with a working capital of ten million dollars, is perhaps the most powerful statement ever put forth of the real facts concerning the effect on all their varied interests of the war measures now in operation among the so-called

civilized nations. We would be glad to publish this statement in full except for the fact that it will have already been published in all the more important newspapers of the country, both secular and religious. Following the suggestion that has several times been made in the pages of this magazine of the desirability of the establishment of an International Police Force which could be called upon to intervene whenever two nations were threatening to go to war over their selfish interests, and prevent such a war in the interest of the general welfare of mankind, we are especially glad to publish the concluding paragraph of the statement referred to above, which is as follows:

"The three Teutonic nations, Germany, the Fatherland; Britain, the Motherland; and the United States, peopled largely with their sons and daughters, all as we have seen, deeply involved in international exchange of products, naturally possess for its protection the greatest part of the naval power of the world; why, therefore, should they not meet and agree to inform the world in friendly manner that they could not look with favor upon war on the high seas, the sacred pathway of peaceful exchange, promoting the brotherhood of man."

THE PASSING OF THE CASTE SYSTEM IN INDIA.

Perhaps the most effective and the most infernal of all the devices of Satan for obstructing the progress of the Gospel in the world has been the Caste system as it has been developed in India. So long as the system remains in full force it is nothing less than an impassible barrier to the establishment of the Christian Church. For many years, however, it has been gradually giving way, both from the effect of Christian teaching and on account of conditions brought about by the incoming of railroads and modern industrial enterprises of various kinds. It would be impossible for any railroad to provide means

for such a separation of different classes of the traveling public as the observance of the laws of caste would require. The inevitable breaking of caste rules in railroad travel has thus become a means of undermining the Caste system as a whole, and of making at least a beginning towards its destruction. It is only a beginning, however, that has yet been made and the greater part of the task still remains to be accomplished. A writer in *The Record of Christian Work* gives an interesting account of some of the troubles which the common people have to suffer on account of caste. He says:

"The out-caste people throughout these parts, where so often the water is brackish, suffer much for good drinking water. Such people are not allowed to take water from the common well, and the cost of digging one for themselves is prohibitive. So they suffer along from year to year. It is pitiful to see them sitting a few yards away from the only well of good water, watching the caste people draw for themselves and go away with it. Sometimes they have to sit for an hour or two before any will pour water into their pots so that they can go home to complete the cooking and go off to the fields for the day's labor. Mr. Wilson, a missionary in South India, describes native Christians appealing to him:

"'Please help us to water.' It was three o'clock and the heat was terrible. Yet these people, right in sight of fresh water, were refused it and could get it only from a filthy tank. Not one of them, however, suggested abandoning the faith, though this would have immediately given them the coveted privilege. Often hens and eggs are taken from Christians which means as much as the loss of livestock to an American farmer. Christians are often barred from pasturing their goats in the common pasture ground, so that they have been obliged to sell their stock for an inconsiderable sum. When asked if they retaliated, they replied 'No. Christ teaches us to endure. We held our ears lest we should be tempted to say something unworthy of Him.'"

Some of the bitterest of the persecutors are members of the Arya Somaj, reform Hindus whom Boston liberals have petted and flattered in the past. It is found that where the persecution is fiercest the increase of inquirers is greatest and that the quality of the new Christians is of the finest type."

WORLD CONFERENCE ON FAITH AND ORDER.

The Advisory Committee of the Commissions on the proposed World Conference on Faith and Order have issued an appeal which is in many respects a very remarkable document. The appeal grows out of the recent controversy that has arisen in the Anglican Church over the events which occurred in connection with the famous Kikuyu Conference in Africa. It may be said that these events have served to reveal a situation in the Anglican Church which must make it exceedingly difficult for that Church to take any sympathetic part in the work of the proposed conference, which is declared by those promoting it to be a first step towards church unity among all Protestant denominations. It is a singular fact that the Church which has taken the lead in arranging for this Conference is the Protestant Episcopal Church, the Chairman of the Advisory Committee being Rev. Wm. T. Manning, D. D., pastor of Trinity Church, New York.

Referring to the Kikuyu controversy, the Advisory Committee concludes its appeal in these words:

"From the mission field the long outstanding problem of Christian unity has been brought by the providence of God and set directly in the way before all Christian communions. It cannot longer be passed by. The great interests which Christian people of every name have most at heart call for its solution. But solution cannot be secured by surrender. It must be preceded by conference. Before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the Churches throughout Christendom a Truce of God. Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholics and Protestant, give freely to the people whatever light from their

historical studies they can throw over these subjects. More than that it is of essential importance for us to seek to understand what in the religious experience of others are the things of real value which they would not lose, and which should be conserved in the one household of faith. We pray also that each Christian communion may avoid, so far as possible, any controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation for the coming together of faithful disciples from every nation and tongue to implore a fresh outpouring of God's Holy Spirit.

Before all indifference, doubt and misgivings, we would hold up the belief that the Lord's prayer for the oneness of His disciples was intended to be fulfilled; and that it ought not to be impossible in the comprehension of the Church, as it is practicable in the State, for men of various temperaments and divergent convictions to dwell together on agreed principles of unity. We would, therefore, urge all who hold positions of leadership or authority in the Church to labor without ceasing to work out in this generation, by mutual recognitions and possible readjustments, a practical basis of unity in liberty, in order, in truth, in power and in peace. To this end we ask your prayers."

MORAL PROPAGANDA AND BUSINESS.

The following editorial article from the "China Press" on this subject was sent us by Rev. Charles H. Pratt in a letter which concludes with these words:

"The supreme moment is at hand in China and China will be supreme in the Orient. It is therefore now the hour and are not we among the choice few on whom God is depending to turn the tide to Himself?"

The name and personality of the writer of the editorial is unknown, but until recently the paper he edits was

openly hostile to our Foreign Mission work. The turn in public sentiment indicated by this article is, as Mr. Pratt remarks, little short of portentous. The writer says:

"A recent issue of *The Outlook* contains an appreciation of foreign mission work, and especially that part of foreign mission work that has been borne by Americans, which contains some interesting references pertaining to certain conditions in China. *The Outlook* says:

That the most potent forces work silently, like gravitation, has been demonstrated by the influence of American democracy on Europe since 1776. This century is giving a fresh demonstration, too little observed or appreciated as yet by our people. Political events have pressed home the fact that our Republic has become one of the great world-powers, and cannot adhere to its tradition of aloofness from the others, but must share the responsibilities of civilization to uncivilized or semi-civilized peoples.

What our Protestant churches have been silently effecting to advance the United States toward pre-eminence as a world-power has been observed abroad, and needs to be realized here. A British newspaper correspondent recently wrote home for the benefit of business men that the popularity won by an army of American missionaries and Young Men's Christian Association workers in China had put American enterprises ahead of British competitors. This, though American missionaries keep out of foreign policies, could not fail to promote the political revolution which has given China a republican constitution modeled from our own, and made Washington the professed ideal of President Yuan Shih-k'ai.

The great fact for us to appreciate is that among the awakening people of Asia—in the Levant, in India, in China, in Japan—America is the popular synonym of friendliness, hope and aspiration. The American missionary, with his hospitals, schools, colleges, and his gospel of unselfish goodness in the service of humanity, has won for it that pre-eminence. He and she have been a century at it, slowly winning way at heavy cost against tremendous odds.

Lacking the safeguards since provided by medical science, more missionaries died in India during the first twenty years than natives were baptized. To-day the four who sailed thither with their wives in 1812 have become an army of sixty thousand, belting the globe with American stations. The \$6,000 supplying them had grown to \$7,900,000 last year. Instead of the hostilities those four encountered, \$3,309,257 were contributed last year by the people for whom

their successors are at work in many lands, with an army of nearly thirty-seven thousand native assistants. Those pioneers labored five years before winning their first convert. Last year added nearly ninety-three thousand members to the more than eight thousand churches now growing in non-Christian lands, a multitude of them grown to independence of foreign aid.

Wherever our countrymen have taught and toiled among Asiatic peoples, numbering half of the world's inhabitants, a new spirit of democracy is awakening, in need of Christian teaching to secure its sanity and stability. In awakening and fostering that spirit the American missionary has become and is a world-power more potent than fleets and battalions. As such, it is high time that his countrymen appreciated and supported his self-devotion more adequately than hitherto.

No person of intelligence and culture will dispute *The Outlook's* conclusion that the influence of American democracy upon the course of civilization has been and still is tremendous. It also is perfectly right in taking the view that the very existence of this influence, and its exertion upon world affairs, also carries a certain degree of responsibility in respect to its effects upon world affairs.

In ascribing a large share of extending the moral influence of American success in democracy over the world to the work of American religious missionaries *The Outlook* takes a view that might have been expected of a religious journal. And in a measure, *The Outlook* is right in paying this tribute to the American religious missionary abroad. It is incorrect to state that "the popularity won by an army of American missionaries and Young Men's Christian Association workers in China had put American enterprises ahead of British competitors," if it is meant that American *commercial* enterprises in China have gotten ahead of similar British interests. Yet there is no doubt that the work of American religious missionaries in China has done a good deal to foster American material enterprises here, by education, and by impressing the Chinese people and government with the generally disinterested and altruistic character of their labor. In one sense, missionary work in Oriental countries tends to promote commercial intercourse and development by helping to lay foundations of mutual understanding, confidence and respect between Orientals and Westerners. These qualities are essentials of permanent business relations.

And there is no doubt that the pioneering work of American missionaries in this field

might have done much more than it has to advance American material interests here, had it always been supported by an American policy which would have supplied other necessary factors. We all know that moral qualities are necessary to business—that in fact, they are indispensable to sound business. But we also know that moral qualities alone cannot create business. Something else is required—a good deal else. The business organism of the modern world is wonderfully complex, and is dependable for stability upon maintenance of certain conditions designed for its protection. No amount of moral force can carry business forward unless the other factors are also provided.

If American missionaries have succeeded in creating in China a moral vantage for American business, then American business has just that much of an "edge" on its competitors here. If in arranging material elements which apply to conditions here, other competing business nations have managed to offset this moral advantage possessed by America, then the chance has been equalized.

But if competing business nations have succeeded in fixing material factors so as to *more than offset* America's moral vantage, then that moral vantage has been *lost* so far as furthering American business in China is concerned. If this has happened, or does happen, then the American government, or some one, is not getting full material value

for America from moral work of Americans in China. T. F. M.

BISHOP LAMBUTH'S LETTER.

The letter of Bishop Lambuth published in this number is of extraordinary interest. Some of our readers will remember the romantic circumstance leading to the selection of Wembo Nياما as the location of the mission,—the discovery by the chief that M'dimbe, one of our Luebo evangelists who accompanied Bishop Lambuth in his first trip, was a boyhood friend of his. When the Bishop gave the chief 18 months as the estimated time it would require for him to get back with his missionary party, he cut that many notches on his stick and said: "When the 18th moon has come I will expect your shadow and mine to be cast side by side on this same spot." Finding he would be delayed a few days beyond the appointed date, the Bishop sent runners ahead to notify the chief of his coming, who then marshalled his caravan and went three days' journey to meet him, as described in the Bishop's letter.

THE JUDSON CENTENNIAL, 1814-1914.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY TO THE

Executive Committee of Foreign Missions of the Presbyterian Church in the United States.

Greetings:

In grateful commemoration of the fact that God in his providence was pleased to use Adoniram Judson as his instrument in the founding of the American Baptist Foreign Mission Society, and has blessed its history with one hundred years of successful missionary endeavor in the extension of his kingdom among the nations, it has been decided to make the coming anniversary of the Society the occasion of a Judson Centennial Celebration.

The Society cordially invites your honorable body to send fraternal greetings and if agreeable to be represented

by a delegate on the occasion of this celebration in Tremont Temple, in the City of Boston, June the twenty-fourth and the twenty-fifth, nineteen hundred and fourteen.

The grace of our Lord Jesus Christ be with you.

On behalf of the Society,

ERNEST DEWITT BURTON,

*Chairman of the
Board of Managers.*

GEORGE BRIGGS HUNTINGTON,

Recording Secretary.

Boston, Mass., U. S. A., March 10,
1914.

Nashville, Tenn., April 9, 1914.

Rev. Fred. P. Haggard, D. D.,

Ford Building, Boston, Mass.

My Dear Brother:—I have the honor to communicate to the American Baptist Foreign Mission Society through you the cordial greetings of the Executive Committee of Foreign Missions of the Presbyterian Church in the U. S. on the occasion of your Judson Centennial Celebration. We regret that the distance which separates us geographically makes it impracticable for us to be represented by a personal delegate, and we trust that you will therefore accept our greeting in this written form.

You will remember that it has been our special privilege to be associated with your Society in Mission work in the Congo State in Africa, and especially in the effort to bring to an end the injustice and oppression which the people of that land suffered under the rule of King Leopold of Belgium. It has been exceedingly gratifying to us, as we know it also has been to you, to note

that on June 16th of last year the Congo Reform Association with which we co-operated in that effort was formally dissolved in the belief that its main purposes have now been achieved. Among the ablest and most devoted of those who worked in the cause of that great reform and thus helped to bring about the present unprecedented opportunity of our missionary work in that land, was Dr. Thos. S. Barbour, who was at that time one of the Secretaries of your Society.

We would express the hope that your Society may not have occasion to observe another Centennial Celebration, for the reason that before the time for the next one arrives the Church will have fully obeyed the Saviour's command to go teach all nations, and the earth will have been filled with the knowledge of the glory of the Lord as the waters cover the sea.

In behalf of the Executive Committee of Foreign Missions;

Fraternally and truly yours,

S. H. CHESTER,

Secretary.

LETTER FROM BISHOP LAMBUTH.

On Board "*S. S. Samuel N. Lapsley*,"

Stanley Pool, Congo Belge,

March 19, 1914.

REV. S. H. CHESTER, D. D.,

Nashville, Tenn., U. S. A.:

My Dear Doctor,—I have just arrived here in company with Rev. J. T. Mangum, of Union Springs, Ala., who made the round trip with me. We left Antwerp the 8th of November last with our missionary party of three men and their wives, and Dr. W. M. Morrison. The privilege of having the doctor with us is one for which we must ever be grateful. His rich, ripe experience, and especially his strong faith in God and optimism, were a tonic to us all.

We went on the *Lapsley* to Luebo, for we found the steamer here waiting for us, so no time was lost. Captain Scott and Mr. Dawsett did everything in their power to make us comfortable and at home. Then came the reception to us all at Luebo, by both missionaries and native Christians, all determined to give us a royal welcome, and royal it was, both in its generous hospitality

and in the consciousness that in such fellowship we were without distinction of race, color or denomination, children of the King.

From Luebo, after a stay of a few days, we journeyed on to Lusambo by the *Lapsley*, were entertained with equal hospitality by Mr. and Mrs. McKinnon there, and had the pleasure and assistance of Mr. Bedinger's companionship the entire way to Wembo Nياما, our destination, twelve days over land by caravan of 235.

The chief came three days' march to receive us, and up to the time of our return from Wembo Nياما had redeemed every promise made to supply the new mission with food and carriers to the extent of 175 men for a caravan to bring our goods 200 miles over a very bad road. This, with splendid health the entire journey from Europe, and every indication of sincerity upon the part of this great unreached tribe, makes us profoundly thankful to Almighty God and to you and your committee and missionaries. May God help us to work in Africa with the same hearty sympathy

which has characterized our missions and missionaries in other fields. It is a great day when the forces of two churches can join hands and hearts in a combined effort to give Christ and His Gospel to a benighted, and even savage, people. Surely the need cannot be more insistent in any quarter of the globe. We stopped one day for an hour on the right bank of the Kassai, near its junction with the Sankuru, and were met by several men who had been left by a trading company in charge of the place. Two weeks later, while these same men and their wives were quietly eating their evening meal, the savages rushed upon them out of the forest, killed or maimed nine, dragged them into the jungle and devoured them. There are literally thousands of villages in this section of Central Africa where the name of Jesus has never been mentioned. The people are bowed down with the weight of superstition and cower with fear of the evil spirits that to their minds prowl about by day and by night seeking to drag them into perdition,

or what is the equivalent into an unending slavery to spirits yet more diabolical.

I have yet had to visit one of these villages that I did not find a willingness to hear and invitation to return. How long shall they wait? For twenty years missionaries have been passing up and down by boat in sight of scores of these villages, and still the poor people remain unenlightened. The responsibility does not lie with the missionary force. These heroic men and women are doing all that can be done—more, with some of them than they should do, and last for many more years. The burden of responsibility is not with the missionary, it is with the church at home.

God help us to be up and doing.

With sincere and affectionate greetings to you yourself, my brother, with whom I have labored so pleasantly and with so much profit for nearly a quarter of a century, and with kind remembrances to all in your office, including Doctors Smith and Williams, I remain yours cordially, W. R. LAMBUTH

THE TRIP TO SANGULA.

REV. PLUMER SMITH.

WELL fixed for 5 weeks, we moved out from Mutoto one day in July, and when we got back some one said that we had been away 37 days. Mr. Rochester and the writer had been told to baptize along the way, and to meet Captain Swinow, sent by the State for the purpose of approving the site that we might select at Sangula. We had a tent, food, beds, medicine, and phonograph.

When we got back we had walked 300 miles. Mr. Rochester had baptized 116 adults, 19 infants. This in 13 villages, but when the fact is known that some came from villages nearby and were examined and baptized at the village where we were sitting for one or two days, it will be seen that our influence was in many more villages. Then many villages we passed with only a teacher of little training who had gone there of his own accord and whom we did not know of. Many such villages we passed but did not stop to baptize. Then some villages had had the Gospel only two or three months,

and we thought best not to examine at such places. Of these 116 baptized, 43 were women. Of those examined about one-fourth were baptized. Of those in the Catechism classes only about one-half were examined as the others did not know the Catechism well enough. I think we can safely say that in the villages through which we passed 1,000 are studying the Catechism daily.

We saw people, rivers, great rolling rich plains, elephant tracks, saints, sinners, sheep, goats, chickens, fetiches, church sheds, villages—all waiting for the Gospel or more Gospel. Will they get it or not? The Catholics are there, but have we not a sweeter message for them? But even the Catholics with their numbers, and vast resources are only a drop in the bucket. I tell you there are people there. We went east and southeast, the farthest point from here being 115 miles.

At some places where we were, the women would not have anything to do with this "God Palaver." There is a work for some woman to do which man has not yet been able to do.

SANGULA.

Come with me and from his standpoint, I'll show you why Lot chose the plain of Jordan. Sangula means "to Choose or elect." And Dr. Morrison showed keen judgment when he chose this place for our new station. Imagine a valley 5 miles long and three miles wide, much level land in the center and then a gradual rise to the hills on three sides, none of these hills being over 150 feet above the rest of the valley. An outlet on the fourth side. This dotted over with small villages containing from 50 to 2,000 souls. All the valley can be seen from any part of it. The space not occupied with houses occupied with fields of kassava, corn, millet, etc. In this valley there is not enough wood in sight to last an American family four years. Here are easily 20,000 souls. It is about 2,000 feet above sea level, 90 miles east of here and the same distance south of Lusambo. It is nearly $6\frac{1}{4}$ degrees south latitude and $23\frac{1}{2}$ degrees east longitude.

We have an evangelist there. He had ten in the Catechism class and 30 in the school. There are two Catholic sheds in that whole population, and I suppose that they have not over 100 in their Catechism classes. Mr. Rochester baptized four there.

The State man came. He approved of the second site that we indicated. It is a mile from the center of this population. It is to the north on the edge of the slope, but enough on the slope to drain well and also to give us a fine view of the whole valley. There are people on all sides of the site, but the big population is to the south of us. As the valley is so near level and there are good paths all over this valley, to go from one side to the other is no trouble, and a bicycle would be just fine. At the market were people who had come 25 miles.

The people are Baluba, noted for their large stature. Large muscled



Mr. and Mrs. J. McC Selg. This kodak view was taken of them at Lewisburg, W. Va., shortly before their return to the Congo last fall.

men. I saw several who must have been 6 feet 6 inches.

There was little Muela in the Catechism class, a boy of about 10, but he is blind. As we were there six days, we saw him many times. He would hear my voice, speak to me, then when I spoke he would come to shake my hand. Now had I not put my hand in his perhaps he would till yet be reaching for my hand. Is that not a picture of those people there as they sit in darkness? "How can they hear without a preacher?" I hope some day to see that blind boy going over that plain and telling those who have never heard before the Gospel of Good Tidings of Great Joy.

I wonder if Lot built a church shed in Sodom. He had a great opportunity there for God, but apparently other things were of more importance. To some man may come the opportunity to go to this people and show them the Way.

Leaving Sangula, we spent Sunday at Bakua Dixia, 17 miles away. Yes they had been to Luebo three years before for a teacher and since also, but still the teacher had never been sent.

They wanted to know, "Why, they had been so treated."

About twenty miles from here Mr. McKee had told us to look over the village Xiombi if we passed near it and see if it were best for us to send a teacher there. We looked the place over. Rather the people stopped us told us that Xiombi was there and asked us to hold a service with them. It was about 7 A. M.—we complied; about 50 of the village people came. Only about 75 people live in that village. We had a service in their shed and then had to tell them, "Your village is so small that the few teachers that we have at Mutoto must be sent to larger villages where they can touch more people. So we left them with that encouragement. How can they preach without they be sent?"

Those people stretching out their hands to you, to us, they do not live in

Macedonia, but in Xiombi (Shiombe). No, they won't hurt you, they are begging for Bread—the Bread of Life. The little boy can't see—he is blind, but some one is leading him. Will that person lead him to the Light of the World?

Bakafua, one man whom Mr. Rochester baptized, gave up 5 wives to become a Christian. The more wives a man has the greater chief is he. Wives mean just so many people to work for him. They also represent so much wealth. Surely he was in dead earnest when he became a Christian.

Mboa and his wife, Milanga, converted at Luebo, we found away out far from any of our teachers and there in their old village, they gathered the people daily and together praised God for His goodness unto them. They seemed glad to see us. We stopped 5 minutes with them and then passed on.

TOURING IN THE BAKUBA COUNTRY.

C. L. CRANE.

THE term that the Baluba and Lulua apply to those who have not adopted religion and customs of the foreigner is "Basenxi" (pronounced Basenshi), and corresponds in meaning to the epithet applied by the Greeks to the people whom they designated as "Barbarians." Many of the tribes whom we visited during the recent itinerary in the country of the Bakuba and subject tribes are deserving the name in so far as it applies to their lack of civilization, and no doubt the majority of them are held from the more openly barbarous practices, to which they have been accustomed, by the soldiers of the State.

Our journey took us up the Kassai river valley to Butala on the Sankuru, thence eastward to Boloumba on the same river, and finally back to Ibanche through the heart of the Bakuba country by way of their capital, Mushenge

We had a most difficult journey at first as we were not acquainted with the road, and our guide, also, was almost as ignorant as we. In many respects it was harder on the poor men who were acting as porters, since they had to go among entire strangers, and consequently did not get the necessary amount of food for hard working carriers. In some cases, our own intercession in their behalf was all that saved them from going hungry, the chief of the village usually being moved by the sight of salt, shells, and cloth. From the standpoint of teaching us what will be necessary to carry in future itineraries in this section, the trip was an invaluable one, but it was more invaluable on account of the facts that were brought to our notice in regard to the Bakuba and surrounding tribes.

To my own mind, the most remarkable fact brought to light by our visit is the small number of Bakuba in com-

parison with their subject tribes. In this connection, also, we say that whereas we had considered these various tribes merely as branches of the Bakuba, they have their own distinct tribal identity and their own tribal dialect. In a small section, comparatively, included between the Kassai and Sankuru rivers there must be no fewer than ten different tribes, among whom we mention the Bakele, Bakete, Baxobo, Batua, Bankuta, Basonga Mena, Bangende and Bakuba. As we turned from Ibanche in a northwesterly direction, we passed through the edge of the Bakuba territory, stopping at four or five villages, and then staying one night in a village of a forest tribe called the Batua. Their village was the filthiest that we saw on the whole trip, the inhabitants dying with filth and the ravages of an insect called the "jigger," that enters the feet and eats them away unless one has the energy and thrift to pull them out every day. From this Batua village we passed through a mixed village of Bacoko with the same tribe, and slept at the first village of the Bakele. These latter are large, fine looking people, with an admirable custom that belongs to the Teutonic race in their respect for women, the men doing the drudgery instead of the women: in this respect they are superior to the Baluba and Lulua. Passing several large villages of this same tribe, in one of which we slept for a night, we crossed the Lutswadi river into the territory of the Baxobo. These people resemble another tribe of the Congo, the Batetela, both in appearance and in intelligence, and are said to have a similar language. We were in their territory for a large part of the trip. Our steps from them led us into the Bakuba country again, among the real Bakuba whom we have at Ibanche. In all, we visited thirty villages of the Bakuba proper, in none of which could the inhabitants number over two hundred, while in the majority it would be difficult to find as many as one hundred. As compared with the

original estimates of their number they are far below what they have been computed to be.

This leads us to say that a great change is taking place in these tribes, with their varied languages and customs, in that whereas they were formerly at war with each other, they are now intermingling and are allowing alien races to enter their hitherto forbidden territory. In almost every village there is a section of the Lulua making rubber and selling it to the inhabitants or to the trading companies, while Baluba Kapitas (men in charge of the gathering together of the rubber in the surrounding villages) have actually settled in places that knew none but the natives of the land before. The whole country, so far as the freedom from danger to life is concerned at least, is open to the messenger of the Cross. Not only are these tribes intermingling, and thus breaking down a formerly impassable barrier, but the Baluba-Lulua language in which we have done most of our work, is becoming more widely known. Is it too much to say that we may see in this a significant sign of God's purpose to these darkened souls?

A very lasting impression was made on us by the amount of filth and disease that were present on every hand, but especially in the Bakuba villages. At almost every village we were besieged with requests for medicine, in some cases the patients occupying Mr. Sieg's time of rest at the end of the day's journey. Men and women and little children presented a pitiable sight with jigger-eaten feet, fearful tropical diseases, and old sores that had become infected from dirt. Their wretchedness is increased by the oppression at the hands of their king, whose ambassadors throw them into prison for the slightest pretext or snatch all of their field produce and goats out of their hands. We searched everywhere for signs of protection and uplift at the hands of the State, but could see nothing beyond an

outward suppression of slavery and tribal wars. There are no bridges, no roads, no schools, and, so far as we could see, no signs of any return for the amount of tax that is wrung from them. Lukengu himself does not share the poverty of his people nor their misery, for he lives in truly regal grandeur at his capital, Mushenge. We had the pleasure of a visit to his majesty, accompanied by two officers of the State. His large village is surrounded by a high wall, each one of his compounds being separated from the others by a similar wall, made of native materials. He has his own prison for those who dare to resist his iron rule and his own body guards and attendants who watch his food, and any other avenue of dan-

ger to his life. We were surprised to find that his house was much plainer in outward appearance than we had expected, but we were told that he is building a more stately palace. After winding in and out among the many fences and finding the king under the cool of a palm tree, seated with his councilors, we paid our respects, and left very shortly, not, however, until we had noted to ourselves the great contrast between his own regality and the wretchedness of his subjects. The Bakuba can never improve their condition until they are under a better ruler and know that liberty that makes men "free indeed," the liberty that comes from the gospel of Christ.

Luebo.

NEWS FROM WEST BRAZIL.

REV. ALVA HARDIE.

AT YOUR request I am sending you some pictures of Brazil. I think the Church will be interested in seeing some of our native workers. I am sending you a picture of the Synod of the South of Brazil, which met in Itapira in January of last year.

The moderator of the Synod is Rev. F. R. Lenington of the Northern Presbyterian Board. This Synod took a decided stand on keeping holy the Sabbath. You can easily recognize our three missionaries present—the Revs. R. D. Daffin, Gaston Boyle and Alva Hardie.

In another picture you see the meeting of the Presbytery of Minas. Moderator Rev. Alva Hardie. I think this was the best meeting the Presbytery ever had. All the ministers were present and all gave fine reports. There were over one hundred conversions and one hundred and fifty baptisms. The contributions for all causes was over \$8,500.00. Very good, don't you think for a poor struggling Presbytery? That is because we are teaching our people

the tithe, the only system of giving which has the approval of our Lord.

We had preaching every night during the week, and some fine sermons too, and the church was overflowing every night, even some standing in the street. One of the members described each sermon in one word. He said of Rev. Andre Jensen's sermon, well studied; of Rev. J. Zacharias de Miranda's sermon, very literary; of Rev. Theodomiro Emrich's sermon, very scientific; of Rev. Alva Hardie's sermon, monumental; of Rev. Miguel Rizzo's sermon, very eloquent; of the others I did not hear what he said. So you see our Presbytery is very much encouraged in its work. We have now ten church buildings in this Presbytery.

The newest one is the one I have just finished here in Descalvado. I am sending you two pictures of it, one a side view and one a front view. It cost us about \$7,000.00, besides the nice large corner lot which was given to us by one of our new members, and it cost him \$1,000.00. As we had only \$5,000.00



The Southern Presbyterian Synod of Brazil. You can easily recognize the Revs. R. D. Daffin, Gaston Boyle, and Alva Hardie, of our Mission.



The Presbytery of Minas, Brazil. Rev. Alva Hardie, Moderator, January 8, 1914, in San Joao da Boa Vista.



The Descalvado Presbyterian Church, Brazil.
Rev. Alva Hardie, Pastor.

on hand we had to borrow \$2,000.00 in order to put it in shape to use, and if we have any good friends in the home land who would like to help us in paying off this debt we would be very glad to receive their offerings.

We had the Rev. Dr. Erasmo Braga, of our Seminary in Campinas, with us on the dedication day and he gave us two fine sermons. The next ten days following we had several ministers, with fine interest all the time, and our congregations are increasing continually. A nice clean church building is one of the best means of spreading the Gospel that I know of. I hope you will pray that God will bless us more and more in this great work of His.

Descalvado, Brazil.

"You are getting out a GREAT magazine, and ought to have 100,000 subscribers."
R. L. KINNAIRD.

Catlettsburg, Ky.

THE FACULTY OF HANGCHOW COLLEGE.

REV. WARREN H. STUART.

THIS College began as a small boys' boarding school in Ningpo in 1845, and in 1867 was transferred to Hangchow, the capital of China's smallest but perhaps wealthiest province. In 1910 it came under the joint control of the Northern and Southern Presbyterian Churches, and in 1911 was moved to a new site outside the city, overlooking the Tsientang river, famous for its tidal "bore." About 100 acres of land have been bought, and spacious new buildings erected, chiefly with gifts from a few friends in the Northern Church. The enrollment this spring term is 203, the largest on record, as against 120 odd last spring and 157 last fall, and all available room is taken.

The President is Rev. E. L. Mattox, D. D., a native of Fairfield, Iowa, who came to China in 1893. In addition to his manifold executive duties, he does

some teaching, and acts as pastor of the College church. Rev. R. F. Fitch of Ohio, the Vice-president, teaches physical science and looks after the construction of buildings, roads, waterworks, etc. The President-Emeritus, Rev. J. H. Judson of Pontiac, Michigan, now on furlough, gives what strength he can to the Self-Help Department. Rev. M. K. Chow, a graduate of the College, is Dean and Treasurer. Mr. A. W. March of Ohio, teaches Biology and English. The Biblical Department is in charge of Rev. Warren H. Stuart, of Virginia. Chemistry is taught by Mr. S. D. Li, a graduate of Shantung Christian College, and Mathematics and Elementary Science by two of our own alumni, Messrs. M. Y. Chow and D. S. Fang. English Language and Literature are taught by Mr. S. C. Farrior, of Rose Hill, N. C., a 1912 graduate of Davidson College. Mr.



Dr. and Mrs. Venable, Dr. Hutcheson and Miss Corriher, with Nurses, Kashing Hospital.



Morning Prayers at Kashing Hospital.



The Mother and Daughter of Mr. Dzil, Pastor
at Valdosta Chapel, Hangchow.

J. M. Wilson of Louisville, a C. E. of Kentucky State University, will introduce a department of engineering and mechanics as soon as he has sufficient grasp of the language. The History course is taught by Mr. M. U. Chen, a

Chinese graduate of Millsaps College, Miss. Four Chinese scholars teach the intricacies of their own language.

Three of the foreign teachers are sons of missionaries. Each department of instruction is being organized under a permanent head, with assistants. If the number of teachers seems large, it must be remembered that the foreign teachers have a good many other responsibilities, and their time is further cut into by language-study and furlough. Moreover the Chinese government system, with which we try to fall in, requires more hours of teaching than the American system.

Six young men were graduated from the college course in December, and fifteen from the academy course in February. Of the six full graduates, two are teaching in academies of our own mission, two are preaching in the city, and two are teaching in government schools preparatory to entering direct Christian work later. Two former graduates go this summer to the United States for their theological education. Sixteen of our old students are now in the Nanking School of Theology. Of the twelve Directors of the recently organized Y. M. C. A. in the city, nine are old students of ours. It is our earnest desire to turn out men of multiplied usefulness to Church and State in China and for this we bespeak the intercession of every reader of this article.



Evangelistic Band, Hangchow.

PRESENT CONDITIONS IN NORTH KIANGSU.

REV. W. F. JENKIN.

CONDITIONS in North Kiangsu, as regards the civil state of the country, are bad, very bad. They have not improved during the last two years, but rather grown worse. Armed brigands are active everywhere, and, outside of cities or other fortified inclosures, there is no safety to would be law abiding citizens who have any property.

It has been a cause of much gratitude that most of our Christians have, so far, been kept, in God's providence, from being robbed, kidnapped, or murdered. It has, in a number of cases, been remarked by them, and by their heathen neighbors as well, how certain villages where there are Christians have been protected. But this has not always been the case, and some have suffered grievously.

A letter which came from Sutsien a few days ago tells of the robbing and burning of the village where one of our servants lives just out of Sutsien city. The family of this servant, very poor to start with, lost home and all. And there were several thousand soldiers in Sutsien city at the time, there to catch robbers! But they were from the army of Chang Hsun, which looted Nanking, and the people are afraid of them, and do not know when they will do what!

Just before we left China, the wife of a Christian just north of our city was kidnapped and shamefully treated because the family had not paid a sum of money demanded of them by robber blackmailers. This same family had been robbed several times and all their household stuff, even to rice bowl and chop sticks, had been cleaned out.

As samples of what is constantly occurring, I record the following:

On my last itinerating trip, I passed through a town, thirteen miles from Sutsien, which had been cleaned up, as they express it, and thirty homes burned to the ground only the day be-

fore. It was pitiable to see the poor people among their black, empty, walls, with winter staring them in the face.

On this same trip, I passed very near a village of over a hundred families which had just been completely burned down. I was told only two houses were left standing, and a number of people were killed. It seems that a band of about two hundred brigands, passing through that section, sent messages on to this village demanding that they prepare food and tea for the evening. The head of the village, meeting these messengers outside, agreed to their demands and promised that the provisions would be ready at the appointed time and taken out into the open country south of the village. Every family was to furnish something and thus an abundanace could be quickly provided. But instead of going over and informing his fellow villagers, he went post haste to the nearest market town, Paoche, and requested the soldiers stationed there, about forty, to come to their help. So a little later, when the robbers were looking for these good country people to come crowding out bringing them food, they were surprised by a volley from a band of soldiers. They immediately replied, and the local braves, seeing that the robbers were many and were well armed, fled at once as fast as they could to the fortifications of the town of Paoche. The robbers then, in revenge, surrounded the village and burned it up.

There is great dissatisfaction with the present Government. The ultra-conservatives regard it that conditions are as they expected they would be and prophesied they would be, and they look for like and worse conditions for years to come, or until the Monarchy is restored. The ultra-liberals are extremely dissatisfied with Yuan, and the one man power—perhaps

Dictatorship—which they think he is establishing.

There is a more real and painful insight into the rottenness and helplessness of China than there has ever been before. There is a deep sense of humiliation among all the different classes of those who read and know anything about passing events. And there is, too, a much greater appreciation of the sincerity and friendship of America and England than there has been before. As to favor, America easily stands first. Several days before I left Sutsien, when the political sky looked very dark and threatening, I asked a friend of mine, a restaurant and tea-house keeper, what people were talking about those days. He replied: "O, nothing at all but the troubles of the nation and the probabilities of division." He laughed and said: "They all say that, in the final division of territory, they only hope Sutsien will fall to America." I was glad to inform him, that America would have no part, I felt sure, even should this division of China "like a melon" take place.

But all things work together for good, we know, to them that love God, and to the glory of His glorious name. Good things do not come easily in this sinful world. It is through "much tribulation" we enter into the Kingdom of God. It is overturn and overturn and overturn till He shall come whose the Kingdom is. Men in their extremity oft-times turn to God. Certainly the proud are being humbled. There is now much talk on the part of many of the younger Literati about Christianity, and some of them openly acknowledge its superiority, and, though they themselves have not stooped down far enough to kneel to

the lowly Nazarene, they would not any longer oppose the progress of Christianity, and would even exhort "the people" to enter the Church,—always, mind you, the Protestant Church. And, thanks be to God, some scholars, who have for years heard the Gospel and known its claims, now that the stigma against being a Christian is not quite what it has been, boldly come out and declare their desire to become Christians.

On my last trip to Kuanhu, one of our Sutsien out-stations, I baptized a learned scholar, a degree man under the old regime, who was the chief teacher in the Kuanhu public schools. He had known the Gospel and had been attracted to it about twenty years ago. He had read much in the Bible, and he said he had long believed it was true. In those early days, he went to the chapel a number of times; but once as he was coming away from the chapel, a woman, standing in the door of a neighboring house, remarked: "Well, a scholar like him going to such a place!" He said that was too much for him, to know that even the women were reviling him for going to the Christian Church!

There were never brighter days for the Gospel in North Kiangsu. From all our stations the reports of the advance of the work and the receptive attitude of the people are most encouraging.

The famines and pestilences and wars, the robbing and pillaging and devastating—these visitations of God's displeasure and discipline upon the people of North Kiangsu—are not in vain. I believe that these purgings and trials are some of the means He is using to establish His Kingdom.

"I have just attended our synodical, which met in Fulton. Wish you could have heard the many words of praise for the Survey. Really, if our whole Church would study the *Bible* and the *Survey* we would soon be a genuinely alive Missionary Church. The former would give us the WHY of Missions—the latter the WHERE."

Paris, Mo.

Mrs. C. F. RICHMOND.

PROGRESS AT YENCHENG.

REV. HUGH W. WHITE.

I AM just returning from a visit to the northern portion of our field. Here we have two centres of work, one Funing, forty miles from Yencheng, and the other, Tienhu, fifty-eight miles from Yencheng. At these two centres we now have an organized church, with an elder residing and working at each centre, and a third elder in the Bible School preparatory for this work. I have in my mind a "sort-of" intangible ideal to make this part of our work a new station, manned and worked solely by Chinese, myself acting merely as a connecting link between this work and the mission. My theory about the work is that one of the chief draw-backs is the foreigners' bossing of Chinese. I long to see an indigenous church, a Chinese church. In this field we are working that way.

This last week our session has been examining the applicants for baptism in these two centres. To our amazement the number examined mounted up to sixty-four! We hope that all of these will prove true believers, and many of them seem to show good evidence of it, but the sessions are very careful, even more so than myself, and they only admitted six members. This is a decided step forward. It was a joyful meeting yesterday when in an orderly solemn meeting, these six persons came forward and were baptized. Then we observed the Communion for the first time in this city of Funing. Thus this church with twenty odd members, a full corps of elders and deacons, and a backing of fifty-eight enrolled applicants for baptism, looks forward hopefully.

A glance at the personnel of these applicants opens our eyes and our hearts. You remember "Meng the Fool?" He is that bright, educated, well-to-do druggist, who won for himself the epithet of "The Fool" by being

so silly as to become a Christian. Just so another once was known as Nazarene. When I baptized him a year ago, it was with fear and trepidation. The chief cause of this fear was that he had enemies who wanted to kill him, and I feared lest he wanted the church to shield him from these. Now behold the church has shielded him, but not with the arm of the American consuls. At this meeting of the session, two of these enemies, his own brothers, men who had wanted to kill him, came forward and asked for baptism! One of them had a peculiar face, a strange admixture of defiance, ferocity, and something of a better spirit. Oh, that they both may become true believers. The elder did not spare him on the examination, but asked him directly whether he was willing to give up the desire for vengeance for injury (real or imaginary). He replied clearly and emphatically that he would let bygones be bygones. Another applicant for baptism amazed me. Who should come forward but the wealthy land-owner, who dominates all that part of the country. Whether he has had any deep spiritual experience is questionable, but he affirmed an intellectual belief, and is throwing the weight of all his influence with our work.

It would do your hearts good to see the two little schools we now have started at these two centres. The one at Tienhu has been managed entirely by "Meng the Fool." He secured at a very low salary two good teachers, arranged for the school to be half-self-supporting, got the pupils together, and saw it launched. The organizing and starting of the school was entirely their work, and I merely walked into the school, and saw at their desks in good order, and busy, forty-one little faces,—one more than they can accommodate. Every time I entered the

room, I was greeted with a stentorian "up" from the teacher, and every little chap would bounce to his feet. And every time they would come in or go out, as they passed the door of my room where I was sitting, each one would clap his heels together, straighten out his backbone, and make me a profound bow. They took so much pride in this new accomplishment, that it seemed to me all day long, there were little fellows popping up to make me a bow. What they want now is a girls' school. Indeed among those boys were hidden three or four little girls. You probably would not have noticed it, for in this land girls wear trousers. But China is at last awake to the fact her women must be educated.

Just a word on another side to my visit. I doubt whether I ought to attempt it, but I carry a few simple remedies for first aid medical work on these trips. I can help a few, but it gives me such a sickening peep of wretchedness, much of which could be relieved by modern medical work. One poor fellow was carried to me on his bed, with several horrid sores, probably tubercular. He had been bed-ridden for months. I felt helpless, and advised them to take him to a hospital.

Another man came to me, apparently hearty,—except just a hand rotting off. I took it to be gangrene and urged him to go to our hospital at Tsingkiangpu and have the hand taken off. But it is several days' journey there, and he is poor. I offered to help him a little on his expenses, but he could not make up his mind to attempt it. He is a poor man with a family dependent on him. Remember that Yencheng is the station that has just lost its doctor, and cannot get another for lack of funds to send him out. I am hurrying back to my station now because my wife has been nursing a sick child for six weeks. The only other missionary in the city is our colleague Mr. Hancock, and now word comes that he too is down. God grant it may not prove anything serious. You friends please imagine to yourselves one American lady, herself not strong, in the midst of thousands of Chinese, with several children, one of them ill, another sick missionary, her husband away in the country, several days' journey distant, no doctor available in less than ten days, and probably not available at all. How long is Yencheng to go without a doctor?

PERSONALIA.

A CARD just received from Mr. H. W. McCutchan states that his school at Sutsien has just closed its first term for the year with eight graduates. One of these goes to the Nanking Theological Seminary, one will enter Hangchow College next fall, and the other six will be employed for the present in teaching day school for the Mission. One can easily see what a fine investment of missionary funds is that which is being made in our boys' schools. One American teacher thus multiplies himself eight times over, sending out native teachers and preachers who will

in due time also multiply themselves. Thus the good work goes on and a native church is being built up which, before another generation has passed away, will be able to furnish all the evangelists and teachers needed for the preaching of the Gospel from one end of China to the other.

Through the courtesy of The Encyclopædia Britannica Company we are able to present to our readers this photograph of M. Emile Vandervelde, whose name was made familiar to us a few years ago in connection with the prosecution of Rev. W. M. Morris-



Emile Vandervelde, the Belgian Socialist Leader.

son and Rev. W. H. Sheppard by the Government of the Congo Independent State on a charge of criminal libel. M. Vandervelde had been for some time previous to that trial a vigorous opponent in the Belgian Parliament of the cruel policy being pursued by King Leopold in his administration of the Congo State. He was also a lawyer with a large and absorbing practice. When this trial occurred he generously gave several months of his time at a nominal cost to us, barely enough to cover his expenses, to go out and defend the accused before the Trial Court. The testimony of the accused missionaries was that his speech in their defense was one of the most eloquent appeals to which they had ever listened, and it no doubt had great weight in determining the verdict of the Court in their favor.

The eleventh edition of the *Encyclopædia Britannica* now being issued by the Press of the University of Cambridge, England, and sold in this country by the *Encyclopædia Britannica* Company, 120 West 32nd St., New York, contains a sketch of the life and services of M. Vandervelde.

A card received from Rev. H. H. Munroe announces his expected arrival in New York about May 20th on his first furlough home. Mrs. Munroe, of course, will be with him if they both survive the perils of land and sea, which they must pass through in order to

reach home. They also expect to return home via Europe, which is becoming by all odds the most popular route of travel by our returning missionaries coming from the Far East.

A note received from Mrs. J. V. N. Talmage announces the arrival on March 15th of another son and heir in the home of Mr. and Mrs. Eugene Bell. The young stranger on his arrival was decorated with the dignified and classic name of William. We heartily join in the wish of Mrs. Talmage expressed in her letter that he may live and grow up to be as fine a missionary worker as his father.

Miss Julia Dysart and Miss Anna Bedinger passed through Nashville on April 16th on their way home from Korea. We regret to know that Miss Bedinger was compelled to come home on account of illness before the time of her regular furlough, which is not due until 1917. Miss Dysart's furlough was due this summer, and she only anticipated it a few months in order to come home with Miss Bedinger. We trust that both of them will soon be restored to full health and strength and be ready at the appointed time to return to their field, where such wonderful opportunities are awaiting them.

Mr. Swinehart informs us that Dr. and Mrs. R. M. Wilson expect to leave for their first furlough on June 1st, and Miss Ella Graham on June 8th, both of them returning by the Siberian route. Mr. Swinehart also sends us some pictures which our readers will be glad to see, one of his home, another of a snow scene at Kwangju, and still another of one of his big heathen Sunday Schools.

A letter from Mr. B. H. Hunnicutt announces the opening of the Lavras



Snow Scene, Kwangju Compound, January 14, 1914.



View from the Home of Mr. and Mrs. Swinehart, Kwangju.

schools with 90 boys and 20 girls in the boarding apartments, and with the prospect of increased attendance in the near future.

Mr. Humnicutt also writes that revival services have been held recently in the Lavras church, resulting in a number of conversions and a general improvement in the condition and life of the church.

A letter from Dr. F. R. Crawford, written on board ship March 17th tells of his safety for the first half of his journey to China. When the letter was written he was nearing Colombo. The fact that no cablegram has arrived reporting anything to the contrary we regard as convincing circumstantial evidence that he is now at Kiangyin ready to begin his work in the hospital.



One of Mr. Swinehart's Sunday Schools in the Neighborhood of Kwangju.

ONE MILLION WORSHIPERS A YEAR.

REV. S. M. ERICKSON.

AWAY from the beaten path of the globe trotter, in Sanuki Province, Japan, is the shrine of Kōpira, where one million people from far and near come to wor-

ship. Chinese characters that Mr. Yamanaka and others have made contributions to the temple of a thousand yen or less. Countless little shops selling prayer beads, souvenirs and rice beer have



Mrs. R. F. Cleveland. (of Our Congo Mission) Rev. R. F. Cleveland.

ship annually. Some five hundred and sixty stone steps lead the way to the shrine which nestles on the pineclad slope of Mt. Zozu. Alongside these steps on either side are rows of stone slabs announcing in quaintly carved

been built up along the way, and the merchants are constantly hawking their wares. Hotels, too, with pretty dancing girls abound, and often the towns that have sprung up about a place visited by pilgrims are not noted



The road leading up the side of the mountain to the shrine is constantly crowded with pilgrims coming and going. Notice the torii; it is always present about Shinto shrines. This pathway is lined on both sides with stone slabs announcing contributions to the shrine. There is also a beautiful bamboo grove which shades the weary one on his upward climb.

for their morals. Since conduct has no real connection with religion in the minds of many Orientals it is not strange that the pilgrims pray earnestly at the temple and then get on a

drunk with the dancing girls at the hotel.

Ask that pilgrim there what he has come to worship. He will give you an evasive answer to the effect that he



The building in the foreground is a kind of depository for gifts brought by the pilgrims. War pictures contributed by those who have passed through the war safely and life preservers which have been the means of saving wrecked seamen are also on exhibition. In this motley collection there is also a picture of Brooklyn Bridge. Just beyond the building is the brass horse which multitudes have worshipped.



The main shrine, established about 750 years ago. This shows the typical Shinto style of architecture. No assembly is held inside the shrine. Pilgrims bow in front of it and pray for a few moments, and then move on to make room for others.



The priests are just entering the place where the ceremonies are conducted. They usually wear white kimonos while they make their offerings and chant their prayers.

does not know, but that his father used to come, therefore he, too, comes to worship. Some of the older inhabitants of the town will tell you that in ancient times Buddhists and Shintoists worshiped there together, but that when Perry came along and everything else in Japan began to change, this changed also. The head of the Department of Religion in Tokyo decided that this shrine must be only Shinto, and that the Buddhist priests must get out of the way. To most of the people it does not make much difference whether it is Buddhist or Shinto. The stream of worshippers seems to flow on without change. The local scoffers will tell you the following story, however: The Buddhist priests did not give up the shrine with good grace, but began action in the courts to recover their property, and some interesting problems developed. The judge was called upon to decide whether the god worshiped was Buddhist or Shinto, and he found himself in great difficulty. He requested several Indian scholars to help him out, and they found that

Kompira had his origin in India. There he was considered a sea-god who saved sailors from shipwreck, and the god himself was a "wani" or alligator. And so, today, because their fathers ignorantly worshiped an alligator, millions still do likewise.

You will notice a bronze horse in one of the pictures. This horse is considered sacred, and the multitudes worship it. The nose of this horse has been rubbed so much by the praying pilgrims that large holes have been worn in it. These holes have had to be repaired again and again. Some living sacred horses are kept, too. These are fed rice and other grain by the pilgrims, who will tell you that by feeding these horses one may be relieved of toothache. Of course this horse worship is only a sort of side issue in connection with the main shrine. Superstition still has an awful hold on the masses, for only those who live in the cities have as yet come into any vital contact with Western civilization and with Christianity.

"WHICH SHALL BE TO ALL PEOPLE."

LOIS JOHNSON ERICKSON.

We followed the star as it shone
 Clear in the midnight skies,
 And down in the manger upon the hay
 We have found where the Young Child lies.
 And around us is all the woe
 Of the lepers and blind and dumb
 And of those who are hungry and those who faint
 While they wait for the Christ to come.
 But above in the radiant sky
 The hosts of the angels sing,
 And ours it is to bear with delight
 The "tidings of joy" for our King.

NOTES FROM KIANGYIN.

MISS MILDRED C. WATKINS.

ARE you all well acquainted with the old Kiangyin Christian who burnt up forty dollars' worth of merit certificates, counting it but refuse that she might win Christ? Well, she lives in a village in easy walking distance, the only Christian there, and hearing she was most lonely in her longing after the society of a fellow Christian, I asked if some Bible woman, blessed with natural feet, might not go with me every Sunday, I could not go to an out-station. As there is no water in the canals the out-station of my choice has for several times been impossible to reach on a boat, so the one Bible woman whose feet are not bound (she had a Christian mother) has gone with me three or four times to our dear old Christian's home and until last Sunday has had a room full of attentive listeners, it being an excellent place to attract a crowd as there is a tea-shop opposite, and it is a thickly settled street.

Sunday, however, there were only a few, and I was sadly wondering, if the novelty being worn off, the Gospel message would no longer attract when a young woman, country-looking, came in and began eagerly begging our hostess for some favor, which we soon found was that we might come and pray the demon out of her husband.

I tried gently to explain that though Jesus had the power on earth and gave it to His disciples, I had no such power, no such authority; and I was not sure it was not beyond our province to pray over an outsider who did not understand the meaning of the very name of Jesus.

She was insistent, saying, "I believe the Jesus Doctrine," but we three were not satisfied with a statement like this made on the spur of the moment, and explained to her that there was the evidence of a new life required. She answered that her father had known the Gospel and added, "You may come



Hangchow College As Viewed from the River.

and take the kitchen-god down." This had a convincing effect on the two Chinese Christians: so, followed by a throng we went to a near-by house, and found a young man, rather wild and feverish looking, it is true, but able to understand me, he said, which is more than his wife could do, and without much reference to the demon or even to his sickness we both preached and prayed that the Lord might heal his soul, and if according to the Divine will the body also.

The perfect devotion in the face of the young wife was touching, she immediately took us to another house, their home she said, and led us back into the kitchen where, above the brick range in a little shrine, was the now dingy paper kitchen god, his one year of life expiring. You know every New Year he is sent up in flame and smoke to report the deeds of the household in which he has presided for the year. The incense burner and half unburned candles showed that his worship had

not been neglected, the young wife having, we gather, never been instructed by her nominal believing father, and not caring until the severe illness of her husband made her long for help. Then hearing in some way of our coming, past memories came back; she made her decision that this Jesus rather than her idol had power over evil spirits and diseases.

Not a protest came from any inmate of the home or any of the silent crowd when the match box was brought, the god torn to bits and the bits burned to ashes, candles and incense-burner ignominiously tumbled over and the silliness of trust in a painted bit of paper set forth. It was a glorious opportunity to proclaim "Him who has been appointed as judge of all the earth in that day when the thoughts of every heart shall be revealed," in that day when "every idol shall be cast down and every knee shall bow and every tongue confess that He is Lord indeed."

Kiangyin.

"As I read each issue of the SURVEY, I think it could not possibly be improved, but invariably the next number marks another advance. I should surely be glad to see 'Jack' reach the top of the pole."

MISS DOLLIE MARTIN.

Marshall, Mo.

THE GOSPEL IN MOVING PICTURES.

REV. L. C. MCC. SMYTHE.



The Fourth Presbyterian Church of Kobe,
Japan.

Dear Dr. Chester:

IN MY recent letter to you, I spoke of some of the ways by which God is evangelizing Japan. Did you ever think of moving pictures as

one of them? The other night at the house of one of the Friends' missionaries, I met a young man who had first become interested in Christianity by going to see the moving pictures of Quo Vadis given here in the fall.

Today he told his story in the Friends meeting. He said he had always thought anything Christian was no good and at last only agreed to go with a friend to see the pictures because of their beauty. He found them beautiful, but nothing impressed him till the pictures came of what the Christians had suffered. Then he realized that there must be something in a religion that would make men endure what they had. And so he decided to join a Bible class and study about Christianity. This morning he made his public confession as a Christian.

I thought this incident would be of interest to you.

Tokyo.

"The SURVEY is splendid, and ought to be taken in every Presbyterian home."

MRS. E. H. HOUSE.

Marion, N. C.



The New Dormitory at the Negoya School.

THREE THANKSGIVING DAYS.

WM. P. PARKER.

THURSDAY, October 30th, was the day appointed for Thanksgiving day among the Korean Christians. On this day they bring of their store to the church to give to the poor, such gifts as cotton, turnips, rice, cloth, eggs, and the like, dividing liberally whatever they may have. Some old lady who has to toil and labor for her little pittance, who can scarcely keep alive on what she has will come in with a bundle of cotton on her head and present it to the elders to be distributed to those more destitute than she; another, perhaps, will bring in a large share of her precious turnips, which are used so largely in their "kim-chi" (pickle) making; and others still of women and children will come with what they can, the men more often bringing money itself to put in the collection. It would have been a real Thanksgiving sight for each of you could you have seen the service in the Kwangju church this year.

The church was decorated with chrysanthemums, yellow and pinkish-white, the Koreans obtaining the flowers and doing the work themselves. Then across the corners behind the pulpit so that it could be seen from both the men's and women's sides was a large black banner with "Kam Sa Il" (Thanksgiving Day) on it in large gilt characters. The gifts were brought forward and put on the platform by the pulpit, and a regular Thanksgiving service was held, such as we might have at home, singing, prayers, and a sermon. After this there were various recitations by the children of both our Boys' and Girls' Schools. A little girl told what the day meant, and showed some of the things to be thankful for, bashfully but bravely and distinctly. One of the smaller boys then got up with a "kam" (persimmon) in one hand and a piece of silk ("sa") in the other, and showing them one at a time, put

the two names together into "kamsa" (thanks), and spoke also on what the day meant and why they were thankful. The little girls then gave a motion song of sowing and reaping, holding in their hands sprigs of grain, and the boys sung "Bringing in the Sheaves." A song by the congregation and the benediction closed a most impressive service, truly one of grateful thanks to God.

The second Thanksgiving Day was Saturday, November 22, when we held special services at the Leper Hospital. Mr. Bailey, of England, secretary of the Mission for Lepers in China, India, and the East, and his wife were here to see this work. The foreigners, the school children, and other Koreans gathered at the Leper Hospital, two miles or so south of our compound, at three o'clock. The lepers were collected out in the sunshine, and the visitors and others gathered in front of them for service. Mr. Bailey spoke to them through an interpreter, they sang a song of their own selection, repeated the fifty-third chapter of Isaiah, and then one from amongst them spoke to his English friends through the same interpreter. He told of their former hopelessness and misery, and told how thankful they were for their good home. The children recited the pieces that they had given at the church before, and the poor afflicted men and women showed so much interest and enjoyment. Mr. Bell then admitted thirty-three as catechumens; and baptized one. There are forty-six lepers here, seven of whom are already baptized believers. Oh, if you could but see their changed faces and expression! After the service three of them dressed up in their former rags and showed how they used to go around and beg. Oh, it was a pitiable sight, and how grateful we all felt that the change could have come in their lives.

Dr. Wilson will tell you of this work more in detail; some of it you have already heard from him; but I would just say a word more about it. As you know, there are only two leper hospitals in Korea, the other being at Fusan, a little larger than this one. Numbers are continually applying for admission, and have to be turned away for lack of room. Mr. Bailey, after conference, has agreed to enlarge this one, having a separate institution for the women, and the site has been chosen already, some buildings bought, and the women are beginning to be moved. When we think of the suffering of these people, and their terrible condition, and then see the comforts of their home, and their happiness there, we with them thank God that this is possible; and that they do not have to bear the persecution here that has been so fierce in China recently. I wish you could see them as we saw them that day, see the light in their faces, and feel their joy. Among them are some with such refined and nice faces, evidently of the higher class. One beautiful girl sat the whole time with a bouquet of flowers in her hand, her face beaming. What a joy has come into their lives! We ask your prayers for this, God's work for these suffering people.

And the third Thanksgiving day was our own, November 27th. The young folks of the station were invited to Mrs. Owen's for dinner, having all

things one could desire to feast upon, and a great deal of merry-making and true fun. At night we had our Thanksgiving service at Mr. Bell's, led by Mr. Swinehart. What have we not had to be grateful for during the past year? The wonderful watch and care that our heavenly Father has taken of us, restoring so many from such great sickness, and preserving us for the work; these people amongst whom we are permitted to work, their gratitude to us and love for us, their willingness and eagerness to hear the word; the material blessings that He has showed upon us without number; oh, how many, many things there are to fill our hearts with rejoicing and thanks to God. Mrs. Emerson has just recovered from a very severe attack in which the doctors almost gave up hope; she was able to be out for Thanksgiving. We do feel that God has been with us, and we do feel that in our deep gratitude to Him we ought to press forward with new energy to do the work that He wants us to do. Oh, pray that we may be more worthy of the love He has shown us, pray that we may trust Him yet the more, and may minister to these, His people, being "careful for nothing; but in everything by prayer and supplication with thanksgiving let our requests be made known unto God." Yes, what a day of thanks it was for us, for indeed God has blessed us in all!

Kwangju, Korea.

NOTES FROM KOREA.

REV. W. P. PARKER.

THE sick folks at Kwangju all seem to be on the road to recovery at this time (March 9th).

Mrs. Emerson, Mrs. Talmage's mother has been very ill with an attack of pleurisy; Franklin Talmage is still quite sick with pneumonia, and the younger child, John, is also sick, but they all are improving. We feel that

their recovery is a direct answer to prayer, and are truly grateful to God for spared lives again.

The moksas are busy getting out in their fields again after the various Bible classes held in January and February. Mr. Nisbet, of Mokpo, who helped in the Kwangju men's class, said it was the most satisfactory he

had had the pleasure of teaching in. We had an enrollment of over three hundred, better than last year even, though we had a separate class in the Soonchun field this year. The women's class was also very encouraging, and the women studied well. The other stations report good classes, and most satisfactory and encouraging in many ways. There seems to be new interest always in the study. The men and women look forward to these classes all the year, and they are especially good for the women who have so little to brighten their lives. It is certainly inspiring to see their faces light up with joy from a study of God's Word, a joy that nothing else gives them. The work done in these classes is bearing fruit all the time, we believe, for as the ones who attend go back to their homes they preach and tell to others what they have learned, and keep on doing this till the next year. Join with us in prayer that they may convert many heathen in this way.

Misses Bedinger and Dysart of Kunsan left early March 7th for America. Mr. Linton is accompanying them as far as Kobe.

The Educational Senate for Korea has made a set of requirements for the Academies, giving the privilege to those schools that come up in these requirements of standing examinations. These examinations are separate from those of the school itself, but can only be stood by seniors who have passed the school requirements first. If they pass the examinations of the Senate, they are given a diploma by this body which shows that they are all on the same standard. The six required studies are: Mathematics (Solid

Geometry), History (Modern), Bible, Chemistry, Chinese, and Japanese. There are only three Academies that will take the full examinations this year, the one at Seoul, the Methodist (South) Academy at Songdo, and Mr. Venable's Academy at Kunsan. The Pyengyang Academy is behind on History, though they will take the other five subjects, and the Northern Presbyterian Academy at Taiku is up in requirements but has decided to drop out this year. This certainly speaks well for Mr. Venable's work and he is to be congratulated on the high standard of his school.

Miss Martin of Mokpo reports a good itinerating trip through three counties, visiting twenty-five churches, making most of the trip on foot, but having the experience of being thrown from a Korean pony over into the soft mud of a rice field. Miss Martin says she has one thing to be thankful for, there are four possible ways to fall off a horse and she has never fallen off but three. She prefers to do most of her traveling on foot, and walks immense distances while she is out.

We have been having a regular rainy season, which is very unusual for this time of the year. We are glad to see the sun again and feel that Spring is really coming now. It is our best season for country work, and we would ask your prayers very especially for the work this spring. Pray that we may all take the very best advantage of our opportunities, and that we may really give to these people, with God's help, the message of joy to the world. We feel that we ever need greater consecration to His service.

Kunsan.

"Our interest in Missions is increasing at each meeting and the SURVEY is greatly stimulating the work."

MRS. J. W. BUTLER,

Clifton, Texas.

CONFUCIANISM.

REV. B. C. PATTERSON, D. D.

ALL our mission work is undoubtedly being checked by the revival of the power of the Conservative party in China. It is a time of proving and testing. And the advance in numbers is slow. The old party has made a great effort to revive Confucianism. The platitudes of a certain "broad-minded" missionary of another church are printed as leaders in a magazine that is endeavoring to rehabilitate Confucianism. Frank recognition of all that is good in a false system of religion is commendable; but such acknowledgement is worse than useless unless linked up with positive Christian truth.

The papers report a characteristic and significant utterance of President Yuen Shi-kiai. The ever sacred Duke Confucius the direct descendant in the eightieth degree of the great Confucius recently went from the family home in Shantung to Peking. He presented his credentials and had an audience with the President. This was a part of the effort to reinstate Confucianism in its old authority. The President was encouraging and gra-

cious and said: "Yes, Confucian rites should be observed in China, but they should be adapted to the times." The last clause will be useful when the next audience to Christians is given. The President has never yet been caught with no way out.

Eleven years ago Confucius was deified by the Emperor Kwanghsu so that his followers might demand that the people honor him as a god. And Christian professors and students were forced to leave the government schools where Confucius was worshipped. The revolution swept away this worship with the Manchu house. Today the diplomatic statesman says Confucianism is helpful to the nation, but the regulations and rites may not be observed as formerly.

We see here the gradual shifting of the sentiment of the conservative party toward the Truth.

The resolution to make Confucianism the State religion is still being contested by the native church in China in the greatest united effort it has ever made.

Sutsien.

SENIOR PROGRAM FOR JUNE, 1914.

ARRANGED BY MISS MARGARET McNEILLY.

Topic—

EDUCATIONAL AND INDUSTRIAL MISSIONS.

Hymn—All Hail, the Power of Jesus' Name.

Scripture Reading—Is. 50; 18-22.

Prayer—

Roll Call—Answer with a news item.

Minutes—

Business—

Solo—Selected.

Reading—Voices That Call to Missions.

Topical—The Girls' Industrial School, Kochi, Japan.

A New Day for Chinese Women.

Telegraphic Messages From Some Schools.

Hymn—Selected.

Prayer—A Scriptural Missionary Prayer.

Hymn—I'll Go Where You Want Me to Go.
Close with the 67th Psalm in concert.

SUGGESTIONS.

For the roll call let each member of the society answer with an item of interest about our mission schools.

Have special prayer for the students in the schools (for the teachers also), that they may teach as unto the Lord.

Have a general discussion on the advantages of industrial schools in mission lands over secular schools.

An interesting paper could be added to the program on Christian schools and what they have done for the upbuilding of the native church. Vary the program as needed.

CHINA'S CHIEF FESTIVAL.

THE great official festival of the anniversary of the birth of China, celebrated with much pomp and solemn splendor, is of the birth of Confucius. He was born twenty-five hundred years ago in "the village of the round hill," not far from Peking. This is the story of his birth as it is told in China:

His parents having been childless for many years, and desiring a son, they offered a sacrifice. On the mountain Ngni-Kieon they placed a whole cooked chicken. At the side of this, on a tripod, they placed an incense burner filled with burning aromatic sandal-wood.

Now, shortly after this there appeared in the hamlet of Kieouli an animal called ki-ling. It was a kind of unicorn, but covered with scales like a fish. It carried a book in which was announced the coming birth of Confucius, the reformer of the world. It was a wonderful miracle. And when he was born spirits were heard singing in the air, and on his breast were written these words: "This is he who has come to regenerate the world."

This was the event the anniversary of which is celebrated annually on December 4. Thirty days previous the preparations begin. First, the front of the temple is covered with red silk (for red is the color of the festival), while the interior is hung with innumerable ribbons on which are printed eulogies of the deified, and from all the ceilings are suspended lanterns of all kinds of shapes, covered with silk.

When the great day approaches, a cow, a sheep, and a pig are slaughtered;

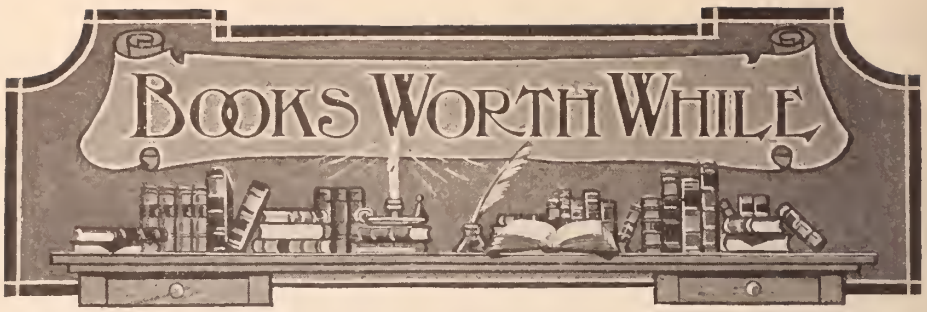
their bowels are taken out and on the evening before the festival they are placed on a trestle in front of the altar. Before that eight young people have practiced chanting Confucius' hymn and twenty-four others have rehearsed the sacred dance to be performed in front of the altar on the tablet on which are written the numerous titles of Confucius. Melodious and sweet sounds of eight flutes accompany this chant and make a profound impression. Two enormous and richly ornamented torches burn on the altar and fill the air with aromatic fragrance.

Then there is the dance. Twenty-four young people perform it in the courtyard in front of the altar, in couples, dressed like warriors from Confucius' time. Lining up in front of the altar, they prostrate themselves three times, accompanied by the sound of bamboo flutes which play incessantly. This is the end of this part of the ceremony, and the day ends with a feast in the side halls of the temple at which are served the meats offered to the memorial tablets of Confucius.

The next day come the solemn procession and performance. The theater is built at the end of the court of honor, opposite the altar. The procession walks through the streets of the village. In front ride a score of horsemen armed with lances, as they were at the time of Confucius; then a crowd afoot, carrying banners covered with inscriptions, multi-colored lanterns on long sticks, and red silk parasols—signs of Confucius' high dignity in the government of China.

"The SURVEY is certainly *fine!* and should be in every Presbyterian family."

MISS E. BARDWELL,
Starkville, Miss.



BOOK REVIEW.

The Child in the Midst—Central Committee on the United Study of Foreign Missions, West Medford, Mass. pp. 272. By Mary Schaufler Labaree. (Mrs. Benj. W. Labaree).

This is the fourteenth text-book issued by the Central Committee on the United Study of Foreign Missions, and has been adopted by the Woman's Auxiliary and by the Educational Department of the Executive Committee of Foreign Missions as the book to be especially recommended to our Mission Study Classes for the coming year. As stated in the foreword, "it is not a book for children, but a book about children the world over." A more interesting topic could not be placed before our missionary workers for their study, and the treatment of the topic by Mrs. Labaree, who was the granddaughter, the daughter, the wife, and the mother of missionaries, and whose long years of experience and association with the representatives of different nationalities in our own land have given her exceptional opportunity to know whereof she writes is all that could be desired. The book is well illustrated and printed in good clear type on good paper.

The book may be ordered from the Presbyterian Committee of Publication in Richmond. Prices, cloth, 50 cents; paper, 30 cents.

A Study of the Thlingets of Alaska. Livingston F. Jones. Illustrated. pp. 261. Net, \$1.50.

Would you enjoy a trip to Alaska? Reading this charming narrative is the next thing to it. Did you know that zero weather is a rare occurrence in South Alaska, and that during some winters the thermometer does not fall to freezing point? Would you

like to know the significance of the "totem pole" and the many amusing customs of this singular aboriginal people?

For twenty-one years the author of this book has labored as a missionary, representing the Presbyterian Board of Home Missions, among the people about whom he writes. Probably no living man is better qualified to tell about this interesting race.

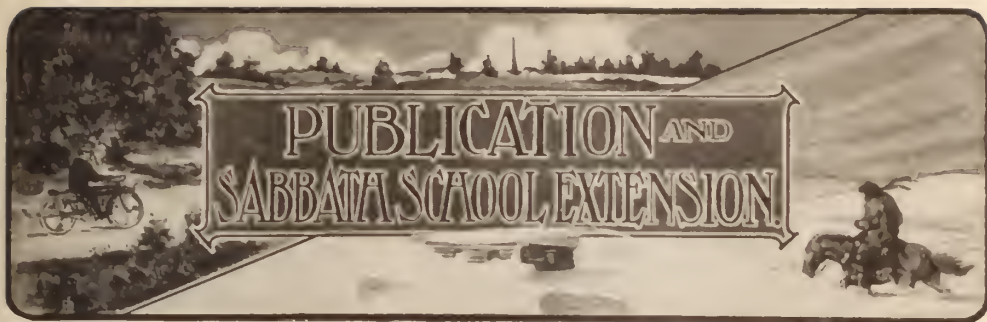
We know of no volume that contains as much information about the Alaskan people, and the whole treatment is as interesting as a romance.



Ministers, Elders and Visitors present at the organization of the Cuban Presbytery, January 1, 1914. In the party will be recognized Dr. Ortiz just to the right of the right-hand post; Mr. Wharton sitting in the middle of the group between two ladies, and Mr. Torres immediately in front of him.

"I cannot afford to miss a single issue of our splendid MISSIONARY SURVEY."

Mrs. J. F. RAMSAY,
Asheville, N. C.



Branch Department at
Texarkana,

PUBLISHING HOUSE:
212-214 North Sixth St.,
Richmond, Va.

A TRUE STORY OF SOCIAL SERVICE.

NANNIE LEE FRAYSER.

THEY were a happy natural group of normal boys and girls of the Junior Department of the Sunday School. They represented different degrees of comfort and prosperity, for some came from homes of wealth, some from among the people who are classified as "comfortably well off," and some from the homes of self-respecting, struggling poor. All were clean and bright-eyed, and, as a class, above the average in intelligence.

They were accustomed to responding to the requests made to them to perform various acts of simple service, for they were getting part of their religious training in this way.

But this was a new call to service. They were to do what was for them probably the most difficult thing they had ever undertaken. It meant the giving up of an afternoon of play out-of-doors, the definite preparation of extra handwork for the week, two attendances upon a junior service instead of one, doing their work with people looking on, curious, perhaps critical, the carrying out of their program in a public place, for some a long walk there and back, for all, possibly, a trying experience.

The superintendent of the department laid the whole matter clearly before them; she told them all that it

entailed and then took the vote. The result was unanimously in favor of doing the work they had been requested to do, difficulties all taken into account. And this was how it came about.

The great armory was crowded with thousands of people. In a steady stream they poured through the entrance, dividing at the aisles to enter the booths and learn of things which would, in most cases, be revelations indeed.

Here they saw a model clinic in session, there they lingered at the day nursery, yonder they could see the anti-tuberculosis apparatus and hear the cheerful, optimistic woman tell of how the disease might be prevented or overcome; in one place they read of tenement conditions, in another they saw the recreative opportunities provided by the city in full operation; indeed, all about them were the screens displaying the agencies at work for and against the welfare of children, for this was the first child-welfare exhibit in their section of the country, and the people were eager to see and hear.

But what does all this throng mean gathered about the entrance of this booth in the northwest corner of the building? Over the door they see in great black and red letters, "Moral and Religious." They come near enough

to see over the heads of the throng already gathered. Inside they see a Model Junior Department, equipped with modern furnishings, and at the tables are seated boys and girls. The superintendent is conducting the opening service. The boys and girls rise to sing together, "Holy, holy, holy, Lord God Almighty." The restless crowd grows quieter, everything becomes reverent. The young fresh voices raised in praise have been the cause of hats being lifted, policemen's caps held on the shoulder, heads bowed by the women, and when the moment for the prayer has come there is silence. The superintendent is asking, as is the custom each Sunday morning, "For what or whom shall we speak together to our heavenly Father?"

A boy in a fourth year class rises and responds. "Let us ask him to make this child-welfare exhibit to do good in our city." "Well said, young citizen of no far-distant future. We shall indeed ask our heavenly Father's blessing on this noble work."

The offering is about to be made. The whole service is gone through steadily and reverently, while the crowd gathered about listens in eager silence.

Thus the entire program proceeds, with song and Bible drill and responsive memory service and fellowship exercise. Then comes the lesson study. Now the crowd breaks up into groups and the people pass from one table to another, listening, as the lessons are taught.

They have performed their act of service and have been happy in the doing of it. They have become a constructive part of their city, and though they do not understand all that it means, they go out from that great gathering in the armory with a new feeling of responsibility.

Sunday morning has come. The same boys and girls are gathered in their junior room. The opening service is in progress. The time has come for the prayer service. The superin-

tendent is asking the customary question, "Has anyone brought us some special request about which we shall speak to our heavenly Father?" A boy in the third year group rises and says, "Let us ask Him to care for those boys and girls in the tenements whose pictures we saw at the child-welfare exhibit." Then we stop and talk it over together. There are ways and ways to pray. We will ask our heavenly Father to make us useful in caring for these boys and girls in the tenements. We do not know just how He can use us—we are only boys and girls—but we shall see to it when we shall have become men and women that there shall be honest conditions surrounding the children who shall be living in our generation. If God blesses us with wealth, we will accept no rent for any property unless it is in good, wholesome condition.

After the prayer comes the offering service. We are just about to gather the offering when one of the teachers reminds the superintendent that the boys and girls have already given liberally at the offering service on Tuesday, and that this offering was to be reserved for the Sunday giving. To be sure! The superintendent had indeed forgotten! And she knew some of the boys and girls could ill afford to bring two offerings a week. But they have brought it and they gladly offer it, and the superintendent tells them of a letter which has been sent throughout the city asking for funds for the child-welfare exhibit. They have prayed that God will make it a power for good, they have prayed that God will use them to help the children of the tenements, and here is an extra offering. What if the Sunday School authorities would give them the privilege of disposing of this offering as they saw fit? The authorities are consulted. They are glad to have the Junior Department place this additional offering where it wishes.

So they have the privilege of com-



The handsome new home of the Presbyterian Committee of Publication, now being erected in Richmond, Va., on North Sixth street (near Main). The building will be much larger than the present structure, having 46,000 square feet of floor space, as compared to 13,000 in the old building. The offices of the Secretary, General Superintendent of Sunday Schools and the editorial rooms will occupy the fifth floor. The fourth floor will be fitted out for the Assembly's Training School for Christian Workers, while the other floors will be devoted to the periodical, mailing and book order departments. The building is under contract for completion by September 1st next.

pleting their act of social service in giving of their substance to the cause to which they have first given themselves.

Thus the Junior Department was able to add its gift to the contributions used for the welfare of children, and the Junior Department, even down to the youngest member, felt itself linked in service to the community.

Louisville, Ky.

EDITOR'S NOTE:—The above "true story," taken from the Bible Study Magazine portrays vividly the very practical part that

one Junior Department took in making one town a better place to live in. It is full of suggestions for every worker with Young People.

Sunday Schools doing constructive work for Civic Betterment.

Sunday School scholars seeing a great need and praying definitely therefor.

Sunday School scholars giving gladly and intelligently as they pray.

Sunday Schools training for the best Christian Citizenship.

These are some of the things we see here. Are we doing them in our Schools and Young People's Societies? If not, can we not begin today?

FOREIGN MISSION RECEIPTS.
April, 1914.

Churches	\$ 18,128 74	
Sunday schools.....	1,405 80	
Young people's societies.....	530 61	
Children's societies.....	106 97	
Women's societies.....	3,125 24	
Men's societies.....	433 33	
Miscellaneous donations.....	1,683 67	
		\$ 25,414 36
Legacies		\$ 4,026 90
Literature		111 17
Exchange returned.....	\$ 53 30	
Furlough travel returned.....	74 69	
Missionaries' travel in United States returned.....	44 38	
Current funds returned.....	39 73	
Rent from real estate.....	22 50	
From invested funds.....	125 00	
Miscellaneous items returned.....	55 07	
		\$ 414 67
Receipts for regular work.....		\$ 29,967 10
Receipts Not Applicable to Regular Work:		
For Lavras Work—		
Churches	\$ 135 00	
Women's societies.....	10 00	
Miscellaneous donations.....	25 00	
		\$ 170 00
For Graybill School—		
Sunday schools.....		\$ 36 26
Invested funds.....		100 00
New era lecture account.....		5 75
For Miss Dowd.....		40 00
Funds forwarded.....		155 75
		\$ 507 76

Nashville, Tenn., May 4, 1914.

EDWIN F. WILLIS,
Treasurer.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION [37]

Ibanche. 1897.
Rev. and Mrs. J. McC. Sleg.
Rev. and Mrs. A. L. Edmiston (c)
Rev. and Mrs. H. M. Washburn.
Lucbo. 1891.
Rev. W. M. Morrison.
Rev. and *Mrs. Motte Martin.
Dr. and *Mrs. L. J. Coppedge.
Rev. and Mrs. L. A. DeYampert (c).
Miss Maria Fearing (c).
Rev. and Mrs. C. L. Crane.
Mr. T. J. Arnold, Jr.
Mr. and Mrs. W. B. Scott.
Mr. and Mrs. A. H. Setzer.
Miss Elda M. Fair.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. N. G. Stevens.
Mr. W. L. Hillhouse.
Rev. T. C. Vinson.

*Rev. S. H. Wilds.
Mutoto.
Rev. and Mrs. Geo. T. McKee.
Rev. and Mrs. A. A. Rochester (c).
Rev. and Mrs. J. W. Allen.
Rev. Plumer Smith.
Lusambo.
Rev. Robt. D. Bedinger.
Rev. and Mrs. A. C. McKinnon. [15]
E. BRAZIL MISSION.
Lavras. 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. A. F. Shaw.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnleutt.
Miss R. Caroline Kilgore.

Alto Jequitiba. 1900.
Mrs. Kate B. Cowan.
Bom Successo.
Miss Ruth See.
Mrs. D. G. Armstrong.
W. BRAZIL MISSION. [10]
Ytu. 1900.
Rev. and Mrs. Jas. P. Smith.
Braganca. 1907.
Rev. and Mrs. Gaston Boyle.
Camplinas. 1899.
Rev. and Mrs. J. R. Smith.
Itapetininga. 1912.
Rev. and Mrs. R. D. Daffin.
Desenvado. 1908.
Rev. and Mrs. Alva Hardie.
N. BRAZIL MISSION. [11]
Garanhuns. 1895.
*Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.

Pernambuco. 1873.

*Miss Eliza M. Reed.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Rev. and Mrs. W. C. Porter.

Cauhotiaho.

Dr. G. W. Butler.
Mrs. G. W. Butler.

MID-CHINA MISSION. [70]**Tauhtlang. 1904.**

Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxcy Smith.
Miss R. Ellinore Lynch.
Miss Kittie McMullen.

Hangchow. 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Miss Mary S. Mathews.
*Rev. and Mrs. George Hudson.
Miss Venie J. Lee, M. D.
*Rev. and Mrs. Warren H. Stuart.
*Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Mr. S. C. Farrior.
Rev. G. W. Painter, Pulaski, Va.

Shanghai.

Rev. S. I. Woodbridge.

Kashing. 1895.

Rev. and *Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
*Rev. and Mrs. J. M. Blain.
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.

Khangyin. 1895.

Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.
Miss Mildred Watkins.
Dr. F. R. Crawford.

Nanking.

Rev. and Mrs. J. L. Stuart, Jr.
*Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.

Soochow. 1872.

Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. J. P. Mooney.
Miss S. E. Fleming.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
*Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.
Miss Helen M. Howard.
Miss Millie S. Beard.

Changechow. 1912.

Rev. C. H. Smith.

NORTH KIANGSU MISSION.

[59]

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Rev. and Mrs. T. L. Harnsberger.

Taichow. 1898.

Rev. and Mrs. C. N. Caldwell.

Hsuehou-fu. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr. A. A. McFadyen.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Charlotte Thompson.
Rev. and Mrs. O. V. Armstrong.

Hwalanfu. 1904.

Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.

Yencheng. 1909.

Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
*Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu. 1887.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
*Rev. and Mrs. A. A. Talbot.
*Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Rev. Lyle M. Moffett.
Miss Nellie Sprunt.

Hatchow. 1908.

*Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION.

[10]

Cardenas. 1899.

Mrs. J. G. Hall.
Miss M. E. Craig.
†Rev. H. B. Someillan.

Caibarien. 1891.

Miss Mary I. Alexander.
Rev. and Mrs. R. L. Wharton.
Mr. and Mrs. E. R. Sims.

Placetas. 1909.

Rev. and Mrs. H. F. Beaty.

Camajuani. 1910.

Miss Edith McC. Houston.
†Rev. Ezequiel D. Torres.

Sagua. 1914.

†Rev. and Mrs. Juan Orts y Gonzales.

JAPAN MISSION. [36]**Kobe. 1890.**

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
*Rev. and Mrs. W. McS. Buchanan

Kochi. 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.

Nagoya. 1867.

Rev. and *Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Lella G. Kirtland.
Rev. and Mrs. R. E. McAlpine.

Snsaki. 1898.

Rev. and Mrs. J. W. Moore.

Takamatsu. 1898.

Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Hassell.

Miss M. J. Atkinson.

Tokushima. 1889.

Rev. and Mrs. C. A. Logan.

Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.

Toyohashi. 1902.

Rev. and Mrs. C. K. Cumming.

Okazaki. 1912.

Miss Florence Patton.
Miss Annie V. Patton.

KOREAN MISSION. [76]**Chunju. 1896.**

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.

Kunsan. 1896.

Rev. and Mrs. Wm. F. Bull.
*Miss Julia Dysart.
*Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. and Mrs. J. K. Parker.
Rev. John McEachern.
Mr. Wm. A. Linton.

Kwangju. 1898.

Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. William P. Parker.
Miss Elise J. Shepping.
Miss Harriet D. Fitch.

Mokpo. 1898.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
*Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Rev. and Mrs. P. B. Hill.
Dr. and Mrs. R. S. Leadingham.

Soonchun. 1913.

Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.

MEXICO MISSION. [11]**Linares. 1887.**

Rev. and Mrs. H. L. Ross.

Matamoros. 1874.

Miss Alice J. McClelland.

San Benito, Texas.

Miss Anne E. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross.

Montemorelos. 1884.

*Mr. and Mrs. R. C. Morrow.

C. Victoria. 1880.

Miss E. V. Lee.

Tula. 1912.

*Rev. and Mrs. J. O. Shelby.
UNASSIGNED LIST. [1]

Japan.

Rev. L. C. McC. Smythe.

RETIRED LIST. [8]

Brazil.

Mrs. F. V. Rodrigues.

Mrs. R. P. Baird.

Cuba.

Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.

Japan.

Miss C. E. Stirling.
Mrs. L. R. Price.

Korea.

Dr. W. H. Forsythe.
Miss Jean Forsythe.

Missions, 10.

Occupied stations, 53.
Missionaries, 335.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

†Associate workers.

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